

BOARD OF LAND AND NATURAL RESOURCES

STATE OF HAWAII

IN THE MATTER OF
Contested Case Hearing Re Conservation
District Use Application (CDUA) HA-3568
for the Thirty Meter Telescope at the Mauna
Kea Science Reserve, Ka'ōhe Mauka,
Hāmakua, Hawai'i, TMK (3) 4-4-015:009

BLNR Contested Case HA-16-02
Document title:

Brannon Kamahana Kealoha
Exhibit List

<u>Exhibit No.</u>	<u>Description</u>	<u>Received Into Evidence</u>
R-1	Cultural Practice; Established Genealogy of Lilinoe	
R-2	Genealogy to Kalanikauleleiaiwi 12 th G.G. Mother; 14 lineal generations to Keawenuiaumi ; 38 lineal generations to Haunuikalailai <i><u>*Not for Public Access; VITAL and Private records</u></i>	
R-3	Present Day BIRTH CERTIFICATES <i><u>*Not for Public Access; VITAL and Private records</u></i>	
R-4	Genealogy in Magoon vs. Kahunaaina Civil 5475, Third Circuit Court of Hawaii <i><u>*Not for Public Access; VITAL and Private records</u></i>	
R-5	Genealogy: Baptism for the Dead 1920 <i><u>*Not for Public Access; VITAL and Private records</u></i>	
R-6	Genealogy: Mormon Archive Records 1920 <i><u>*Not for Public Access; VITAL and Private records</u></i>	
R-7	Genealogy: The King's Mahele (land titles) <i><u>*Not for Public Access; VITAL and Private records</u></i>	
R-8	Genealogy: "Hawaiian Genealogies Vol. 1" <i><u>*Not for Public Access; VITAL and Private records</u></i>	
R-9	Burial and Cultural Practice Law Reference	

Signature:

Name:

Date:

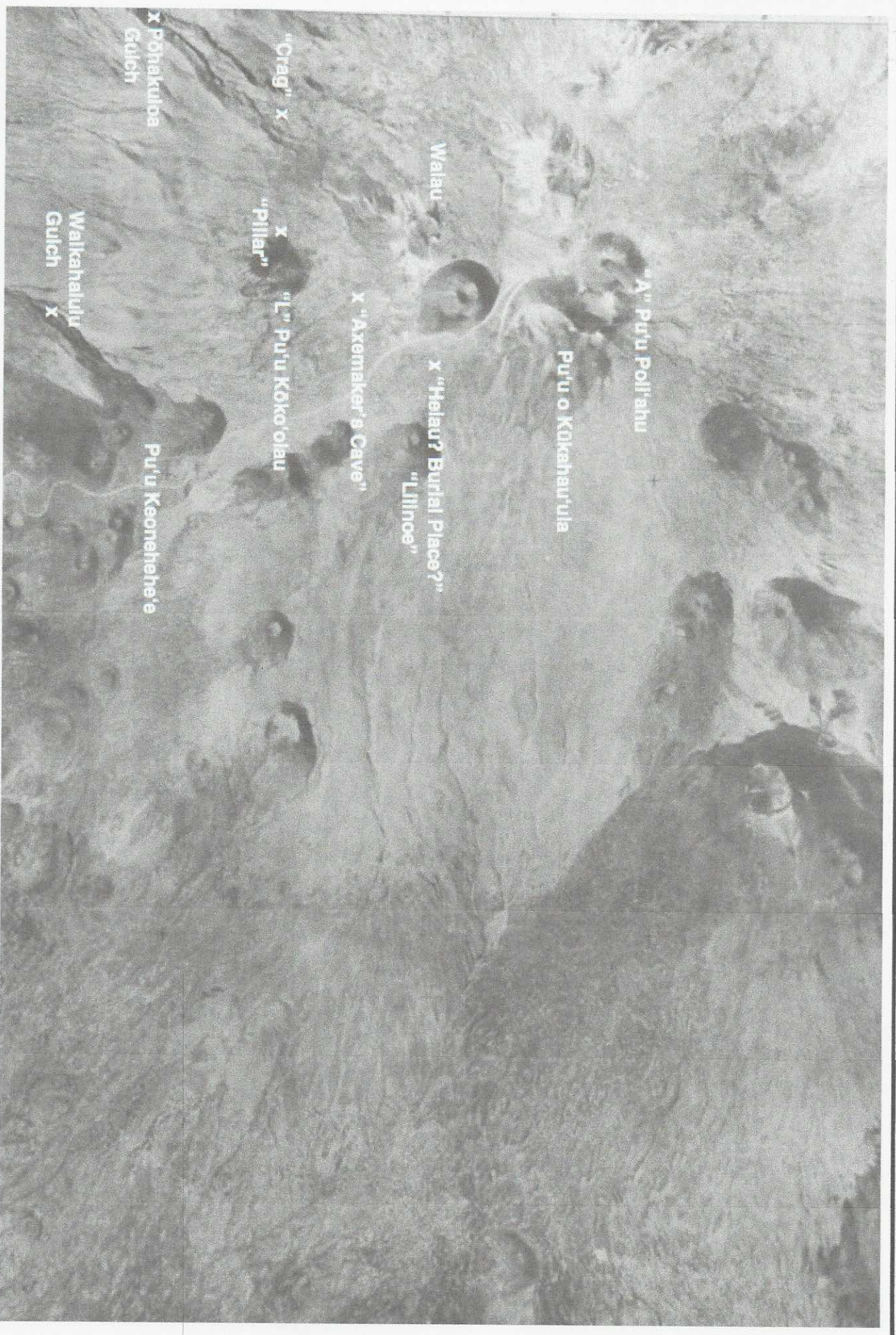


Figure 8b. Annotated Aerial Photo – Portion of Mauna Kea (1978 Advance Print); Depicting Approximate Locations of the “Pillar” of Queen Emma, “Crag,” “Axemaker’s Cave,” “Heiau” or “Burial Place,” and Named Pu’u Described by W.D. Alexander in 1892. (From Notes Prepared by John P. Lockwood, Ph.D., March 29, 2005)

- **Pu'u o Kūkahau'ula**^{*}, named for a form of the god Kū, where the *piko* of new-born children were taken to insure long life and safety. This practice is still participated in at the present time.
- **Waiau**, named for the mountain goddess, Waiau (Ka piko o Waiau), and home of the *mo'o* (water-form) goddess Mo'o-i-nanea. Place where *piko* of newborn children were taken to ensure long life; and from which "*ka wai kapu o Kāne*" (the sacred water of Kāne) was collected. These practices are still participated in at the present time.
- **Pu'u Poli'ahu**^{**} and **Pu'u Lilinoe**, named for, and the abode of goddesses of Mauna Kea.
- In 1823, the first missionary party to visit the summit of Mauna Kea learned from the natives that it was "the abode of the gods," and none could be induced to travel to the summit (Goodrich in Ellis, 1963:292).
- **Heiau** and **'ahu**—ceremonial sites, shrines, and places where *mele* (chants) and offerings were presented.
- **'Ahu**—stone mounds as land markers.
- **Ana** and **lua kā ko'i** (caves and quarries from which stone was harvested for making tools).
- **Ilina** (burial features) extending from the summit to the lowlands. Specific mention is made in several important historical accounts—recorded by both native witnesses and non-Hawaiians—of the presence of burials in the *pu'u* and summit plateau of Mauna Kea. The remains of individuals who share ties to Mauna Kea are still taken to the various *pu'u* on Mauna Kea for interment.
- Native trails—portions of which, on the ascent to the summit, and around the base of Mauna Kea, are overlaid by modern routes of access.
- Shelters and habitation caves.
- Resource collection sites.
- Later features, dating from the middle 1800s, including pens—such as **Kulaka**, on Humu'ula above Pu'u 'Ō'ō; and **Aiakala**, in Ka'ohe, above the Pu'u Nanahu section of the mountain—walls and fence lines.
- Stone and wooden houses.
- Water collection and storage facilities;
- Bird hunting blinds—in the form of single, double or tri-sided stone walls; former garden plots; and other ranch "support" features.

Another facet of this study, was a review of native lore associated with traditional knowledge of the heavens. While we have uncovered no specific archival references to native astronomy on Mauna Kea, the association of the gods and deities whose forms are seen in the heavens and whose names are commemorated at locations on Mauna Kea is significant. We have found, that as is the case in all areas of Hawaiian life, the traditions, customs and practices associated with the *'oihana kilokilo* (astronomy) and *kilo hōkū* (observing and discerning the nature of the stars) were deeply tied to the spiritual beliefs of the Hawaiian people. The stars are physical manifestations of the gods who created the heavens, earth, and humankind, or are body-forms granted to select individuals or beings of nature (Malo, 1951 and Beckwith, 1951). The combined writings of native and foreign historians on this subject—recorded between the 1830s to 1935—provide us with a list of more than 270 Hawaiian names for stars (not including alignments of stars which marked the heavens and pathways of traditional navigators).

* The name Pu'u o Kūkahau'ula is the traditional name of the summit cluster of cones on Mauna Kea, appearing in native accounts and cartographic resources until ca. 1932. The recent names, Pu'u Wekiu, Pu'u Hau'oki and Pu'u Haukea, have, unfortunately been used since the 1960s (since the development of astronomy on Mauna Kea), and have displaced the significant spiritual and cultural values and sense of place associated with the traditional name, Pu'u o Kūkahau'ula.

** The place name Poli'ahu, was recorded in native texts (cf. Kamakau, 1961 in this study), and as a part of Boundary Commission proceedings in 1873 (in this study); it was also widely documented as the name of the primary goddess of Mauna Kea. The specific usage of the place name "Puu Poliahu" (also referred to as Peak A), was apparently given to the present-day location in 1892, by W.D. Alexander, commemorating the goddess, Poli'ahu, (cf. Alexander and Preston, 1892-1893, in this study).

In the following section of this study, testimonies and proceedings from selected lands which make up the *‘āina mauna*, including the summit of Mauna Kea are given verbatim. We have used bold and italics print to highlight references to place names, features, and practices, to draw readers attention to these important parts of the narratives. Among the practices, sites and locations described on Mauna Kea and the neighboring *‘āina mauna*—those lands surrounding Mauna Kea—described in the testimonies below are:

- *Ahupua‘a* boundaries pointed out so as to prevent trespass into other lands, while gathering resources. If caught taking resources from *ahupua‘a* other than your own, the items would be taken away.

Ahupua‘a tenant rights to collect birds were enforced. Forest birds such as native honeycreepers (the *‘ō‘ō*) were caught; *ua‘u* (*uwa‘u*) and *nēnē* were hunted.

- Bullock (Cattle) hunting was undertaken on mountain lands, for the *ali‘i*, *konohiki* and lessees of lands.
- Burial sites situated at Pu‘uokuka‘iau, Pu‘uokihe, Keahuonaiwi, ‘Iolehaehae, and other unspecified areas.
- Cattle documented as killing forest; the woods do not extend as far *mauka* as they did prior to the 1850s.
- Cave of Poli‘ahu where Lilinoe (Lilinoi) used to live.
- Dense forests described in reference to boundaries between Humu‘ula and smaller *ahupua‘a* towards the *makai* region.
- *Heiau*, altars and places where prayers offered mentioned at Ahuapo‘opua‘a, Huikaula, Ka‘akōlea, Koikapue, Mākanaka and Pu‘u Kole.
- *Kauhale* (formal residences), and cave shelters identified in forest and mountain lands.
- *Koa* trees were harvested for canoe making; and trails for hauling canoes *makai* existed. *Koa* trees also used to mark boundaries by surveyors.
- Koikapue, named as a stream gulch where *mele* (chants) were offered.
- Kaluakāko‘i – stone was collected for adze making, through the childhood of witnesses born in the 1780s-1790s.
- *Mamani* (*māmane*) forests described in reference to boundaries of Humu‘ula and Ka‘ohe.
- *Pili* lands described in reference to boundaries of Humu‘ula and Ka‘ohe.
- Poli‘ahu, a known location at the summit of Mauna Kea.
- Pu‘u o Kūkahau‘ula known as the highest peak of Mauna Kea.
- Sandalwood and *pulu* collected on the mountain lands.
- The *ua‘u* population was “destroyed by wild cats” (by the 1840s).

In this account, [Umi] went on to [secure] all of [the island of Hawai'i under his rule], and it was at that time that the *heiau*, Ahu-a-'Umi, Pu'u Ke'ekē'e, Mauna Halepōhaku, and Pōhaku o Hanalei, and many trails and other sites were made in the mountain lands (see the account of Kanuha, recorded by Jules Remy in 1865, earlier in this study).

In ancient time, travel across the mountain lands, via the *ala hele* (trails and byways), afforded people access to various localities, and also facilitated the collection of various resources including, but not limited to: stone for adze; burial sites; *ua'u*, *nēnē*, *ō'ō*, *mamo* and other birds; and various plant materials. In 1793-1794, A. Menzies visited Hawai'i with Captain Vancouver, during which time Menzies and crew members walked inland with native guides to botanize and take readings of the topography. While ascending Mauna Loa, Menzies observed that the Hawaiian kept "*Mora*" (*heiau* – ceremonial sites) along the trails at which they regularly stopped in prayer and with offerings (Menzies 1908:110). The following excerpts from Menzies describe this practice:

"So bigoted are these people to their religion that here and there, on the sides of the path, they have little *Morais*, or spots consecrated to their Deity, which none of them ever pass without leaving something—let it be ever so trifling—to obtain his good will, and they were highly delighted, indeed, when we followed their example in throwing a nail or a few beads, or a piece of *tapa*, before their Deity, which the women were not allowed to pass without uncovering their breasts and shoulders." [Menzies 1908:110]

While the above narrative was recorded on a trip to Mauna Loa, such protocol was uniformly practiced throughout the islands, and is deeply rooted in the spiritual beliefs of the people. There remain to this day examples of small shrines, upright stones (Pōhaku o Kāne) and other features along trails across the mountain plateau, leading across the *āina mauna*, and to the summit of Mauna Kea.

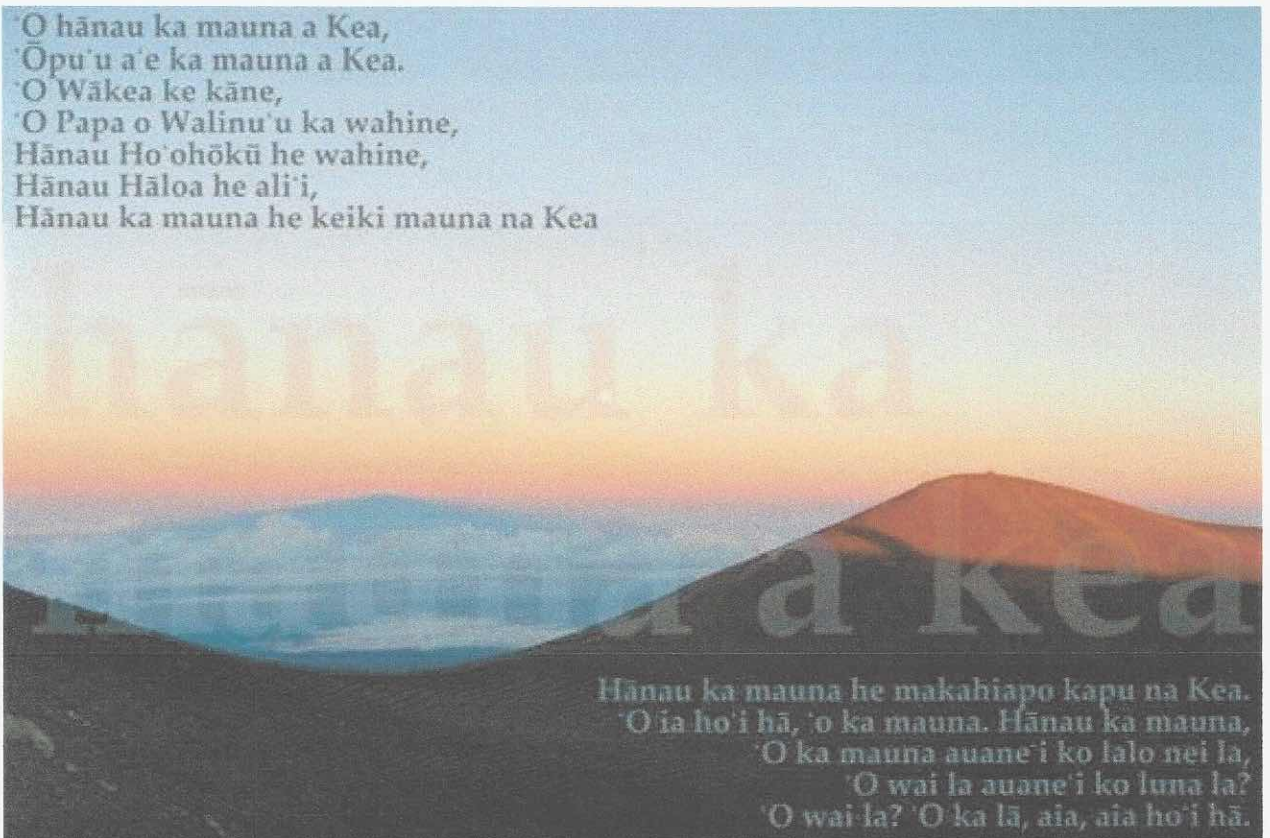
By the 1840s, social and economic pressures led to the formalization of a road division in the Hawaiian Kingdom. Native *ala hele*, which had been used for centuries and often provided the "path of least resistance," to travel around and across the island, proved inadequate for the new methods of travel with horses, wagons and team animals. By 1847, Kamehameha III had instructed island governors to undertake the survey of routes and construction of new roads, which became known as the *Alanui Aupuni* (Government Roads). Construction was to be paid for through taxation and "labor days" of the residents of the lands through which the roads would pass. Governor Kapeau, on the island of Hawai'i, expressed his *mana'o* on this matter to Premier and Minister of the Interior, Keoni Ana, in a letter of August 13, 1847:

Aloha oe e ka mea Hanohano –

I have a few questions which I wish to ask you. Will the police officers be required to pay, when they do not attend the Tuesday (*Poalua*) labor days? How about parents who have several children? What about school teachers and school agents? Are they not required to work like all other people when there is Government work on the roads and highways?

I believe that school agents, school teachers and parents who have several children, should only go and work on the weeks of the public, and not on the *Konohiki* days....

...The roads from Kailua and down the *pali* of Kealakekua, and from Kailua to Honokohau, Kaloko, Ooma, and places spoken of to our King, and from thence to Kaeleluluhulu [at Kaulana in Kekaha], are now being surveyed. When I find a suitable day, I will go to Napoopoo immediately, to confer with the old timers of that place, in order to decide upon the proper place to build the highway from Napoopoo to Honaunau, and Kauhako, and thence continue on to meet the road from Kau. The road is close to the shore of Kapalilua...



O hānau ka mauna a Kea,
'Ōpu'u a'e ka mauna a Kea.
'O Wākea ke kāne,
'O Papa o Walinu'u ka wahine,
Hānau Ho'ohōkū he wahine,
Hānau Hāloa he ali'i,
Hānau ka mauna he keiki mauna na Kea

Hānau ka mauna he makahiapo kapu na Kea.
'O ia ho'i hā, 'o ka mauna. Hānau ka mauna,
'O ka mauna auane'i ko lalo nei la,
'O wai la auane'i ko luna la?
'O wai-la? 'O ka lā, aia, aia ho'i hā.

Kukahauula and Lilinoe

A Tale of a Royal Couple who Froze on Mauna Kea

Kukahaula was a chief of Waimea, South Kohala. He took to wife, Lilinoe of Kau and because his people resented her, chief Kukahaula went to dwell on Mauna Kea, above Lake Waiau. They died there and their bodies were wrapped for burial.

When King **Kauikeaouli** (Kamehameha III) reigned, he went there to visit them and was the last ruler to see these chiefs who had practically turned to stone because they were frozen and so remained. It was believed that they were a good likeness of themselves when they were alive, except that their bodies were so stiff.

After this visit of King Kamehameha III (Kauikeaouli) the bodies of Kukahaula and Lilinoe were hidden by the attendant of Kukahaula, Poheepali. It is said that these chiefs lived in a cave and it was in this cave that their bodies remained until Poheepali hid them away.

It is said that when these chiefs lived on Mauna Kea, two strangers went up there on a visit. They became thirsty and discovering a woman wrapped in several layers of tapa, they asked where they could get some water to drink. The woman answered, "There is no water now." The sun was shining brightly at the time and they saw the reflection of water on the woman's chest. They said, "There is the water you are hiding, reflected on your chest." The woman was Lilinoe and the water she was hiding was the water of Poliahu.

(via Kepa Maly; Bishop Museum, Hawaiian Ethnological Notes; Legends Vol. 11:149)

there, it is said, Umi dwelt with his many people. It is said that Umi was a chief who dwelt upon the mountain, it was because of his love of his people, that he (Umi) returned and dwelt in the middle of the island [Ahu-a-Umi], that is where he dwelt with his beloved people. His commoners lived along the shores, and they brought food for them (in the uplands), from one side of the island to the other... [Ke Au Okoa; Mei 22, 1865; Maly, translator]

Also, in the 1860s, Hawaiian historian Samuel Mānaiakalani Kamakau (1961), provided readers with several early Hawaiian historical accounts of Mauna Kea and environs (either directly or indirectly by association with place names). These accounts are particularly significant because they can be dated by genealogical associations with individuals identified in text. Two of Kamakau's narratives are set in the period of the great king 'Umi-a-Liloa, who in c. 1525-50, unified the island of Hawai'i under his rule, and established the land division and land management system that remained in place until the *Māhele* of 1848.

In Kamakau's description of the rise of 'Umi to power, we learn of his conquest of Hilo, and the route traveled from Waipi'o, Hāmākua, crossed Mauna Kea, via the trail that ran across Humu'ula-Pi'ihonua, and through Kaūmana, to the royal community on Hilo Bay:

It was decided to make war on the chiefs of Hilo and to go without delay by way of **Mauna Kea**. From back of Ka'umana they were to descend to Hilo. It was shorter to go by way of the mountain to the trail of **Poli'ahu** and **Poli'ahu's spring [Waiau]** at the top of **Mauna Kea**, and then down toward Hilo. It was an ancient trail used by those of Hamakua, Kohala, and Waimea to go to Hilo. They made ready to go with their fighting parties to **Mauna Kea**, descended back of Hilo, and encamped just above the stream of Wai-anuenue... [Kamakau 1961:16-17]

Describing a later period during the reign of 'Umi, Kamakau related an account of the death and burial of the *kahuna* Pae, who served 'Umi. Kamakau reports that Pae was "a descendant of **Lilinoe**, the woman of the mountains" (Kamakau 1961:215). Kamakau also reported that Lilinoe was an important ancestral figure in the genealogy's of Hawai'i's *ali'i* (royalty), and that she was buried on Mauna Kea. He observes that in 1828 **Ka'ahumanu** traveled to Hawai'i to:

Ka'ahumanu
...attempt the recovery of the bones of **Lilinoe** on **Maunakea** where her body was said to have lain for more than a thousand years in a well-preserved condition, not even the hair having fallen out. Others deny this and say her body was too well-hidden ever to have been found. Her offspring count from **Hua-nui-i-ka-la'ila'i**; she was the ancestress of ruling chiefs, and from her line was born **'Umi-ka-lani** [father of the Mahi family on Hawaii], son of **Keawe-nui-a-'Umi** by **Ho'opili-a-Hae**. It is said that **Ka-ahu-manu** did not find the bones of Lilinoe... [Kamakau 1961:285]

"Hawaiian Genealogies Vol. 1" pp. XX, XXII, 4, 5

Warriors Traveled the Mountain Paths and Met in Battle on the 'Āina Mauna

Among S.M. Kamakau's traditions are found the history of Keawe-nui-a-'Umi and his brother Ke-li'i-o-Kaloa, who shared the rule over Hawai'i. When it was learned that Ke-li'i-o-Kaloa was abusing his people, Keawe-nui-a-'Umi determined to depose Ke-li'i-o-Kaloa. The warring parties traveled across the mountain lands, with Keawe-nui-a-'Umi's war parties marching from Hilo, Puna, and Ka'ū, across the plateau between Mauna Kea and Mauna Loa, and towards 'Ahu-a-'Umi, the temple built by his father. Kamakau (1961) reported:

When Keawe-nui-a-'Umi learned of the unjust rule of Ke-li'i-o-kaloa and the burdening of the common people, he was filled with compassion for the chiefs and commoners of Kona. Therefore he made himself ready with his chiefs, war lords, war leaders, and

**“MAUNA KEA–
KA PIKO KAULANA O KA ‘ĀINA”**

(MAUNA KEA–THE FAMOUS SUMMIT OF THE LAND)

***A Collection of Native Traditions, Historical Accounts, and
Oral History Interviews for: Mauna Kea, the Lands of Ka‘ohe,
Humu‘ula and the ‘Āina Mauna on the Island of Hawai‘i***

By

Kepa Maly • Cultural Historian & Resource Specialist
&
Onaona Maly • Researcher

Prepared for

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Hilo, Hawai‘i 96720

March 30, 2005-b

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Kumu Pono Associates LLC
Historical & Archival Documentary Research · Oral History Interview Studies ·
Researching and Preparing Studies from Hawaiian Language Documents ·
Māhele ‘Āina, Boundary Commission, & Land History Records · Integrated Cultural
Resources Management Planning · Preservation & Interpretive Program Development

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EXECUTIVE SUMMARY

At the request of Stephanie Nagata, on behalf of the University of Hawai'i-Office of Mauna Kea Management, *Kumu Pono Associates LLC* undertook research, compiled a detailed collection of archival-historical records, and conducted oral history interviews with *kūpuna* and elder *kama'āina*, pertaining to the *ahupua'a* (native land divisions) of Ka'ōhe, Humu'ula and neighboring *'āina mauna* (mountain lands) of Mauna Kea, on the island of Hawai'i. This work was undertaken as a part of on-going archival and oral historical research conducted by *Kumu Pono Associates LLC*, since 1996, and builds upon the accounts published by Maly in 1997, 1999, 2002, and 2003. The study is multifaceted, and includes detailed verbatim accounts and descriptions of Mauna Kea, the larger Humu'ula-Ka'ōhe lands, and *'āina mauna*, covering the periods of Hawaiian antiquity and traditions, to first-hand accounts of travel on and around Mauna Kea, dating from the early 1820s to the 1960s.

One of the primary goals of this study has been to bring a significant collection of historical resource material, describing—native Hawaiian traditions, traditional and customary practices and beliefs; early descriptions of the landscape, land use, and access; changes in the environment; efforts at conservation of the mountain landscape; and the events leading to development of observatories on Mauna Kea—into one manuscript. Such a manuscript will provide readers with access to the diverse, and at times, difficult to locate, historical narratives that document the cultural landscape, and history of land use on Mauna Kea. It being believed that this information may in turn serve as a platform for informed discussions—in the field of cultural and historical resources—in planning for the future well-being of Mauna Kea as a cultural, natural, and scientific resource.

Because of the nature of the Hawaiian system of beliefs and land management, this study looks not only at the upper regions of Mauna Kea, but also at the lands which lie upon the slopes of Mauna Kea. In the traditional and historical setting, the people living on the lands which rested upon, or even viewed Mauna Kea, shared ties to the upper mountain regions as well. The historical records—including oral testimonies of elder *kama'āina* of the mountain lands—provide readers with detailed descriptions of traditional and customary practices; the nature of land use, and the types of features found on the mountain landscape; and early efforts in conservation on Mauna Kea and the adjoining *'āina mauna*. The descriptions of land use and subsistence practices range from antiquity to the 1970s, and represent the knowledge of generations of life upon the land.

It is important to note that in the summit region of Mauna Kea (from approximately 11,000 feet and above) and on the lower mountain slopes are found several features named for, or associated with Hawaiian gods and deity. These associations are indicators of Mauna Kea's place in the culture and history of Hawai'i as a sacred landscape. With each part contributing to the integrity of the whole cultural, historical, and spiritual setting.

Through the collection of historical-archival texts and oral history interviews, we have found that a wide range of traditional knowledge and practices, including, but not limited to the following, are described for Mauna Kea and the adjoining *'āina mauna*:

- **Mauna Kea**—though simply translated as “White Mountain” since at least 1823, the name, Mauna Kea is also known in native traditions and prayers as Mauna a Wākea (Kea), “The Mountain of Wākea.” It is the first-born mountain son of Wākea and Papa, who were also progenitors of the Hawaiian race. Mauna Kea is symbolic of the *piko* (umbilical cord) of the island-child, Hawai'i, and that which connects the land to the heavens.

CERTIFICATE OF LIVE BIRTH

STATE OF HAWAII
DEPARTMENT OF HEALTH



CHILD'S NAME
DONNA MARIE HEALANI IONA

CERTIFICATE OF LIVE BIRTH

STATE OF HAWAII
DEPARTMENT OF HEALTH



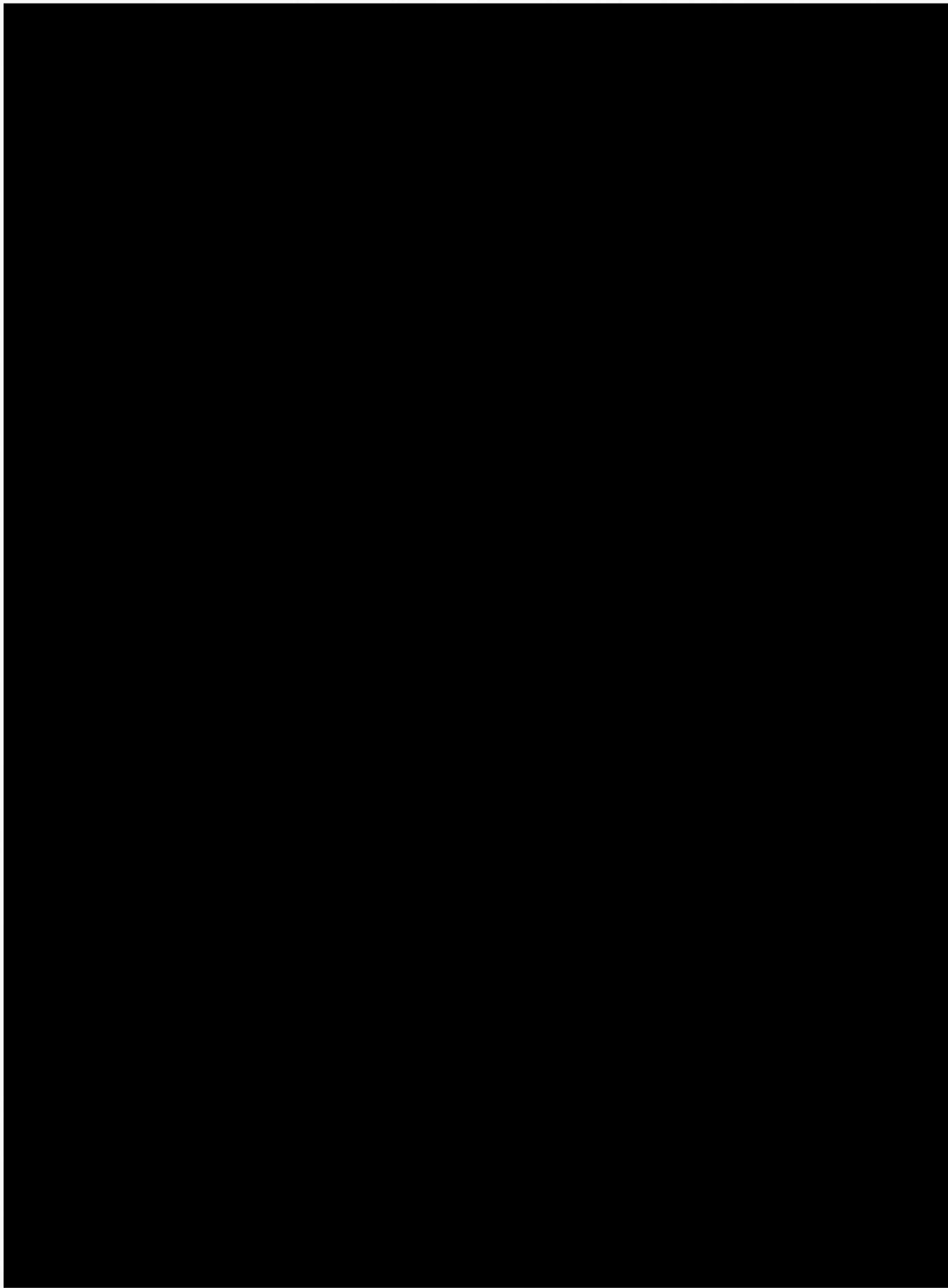
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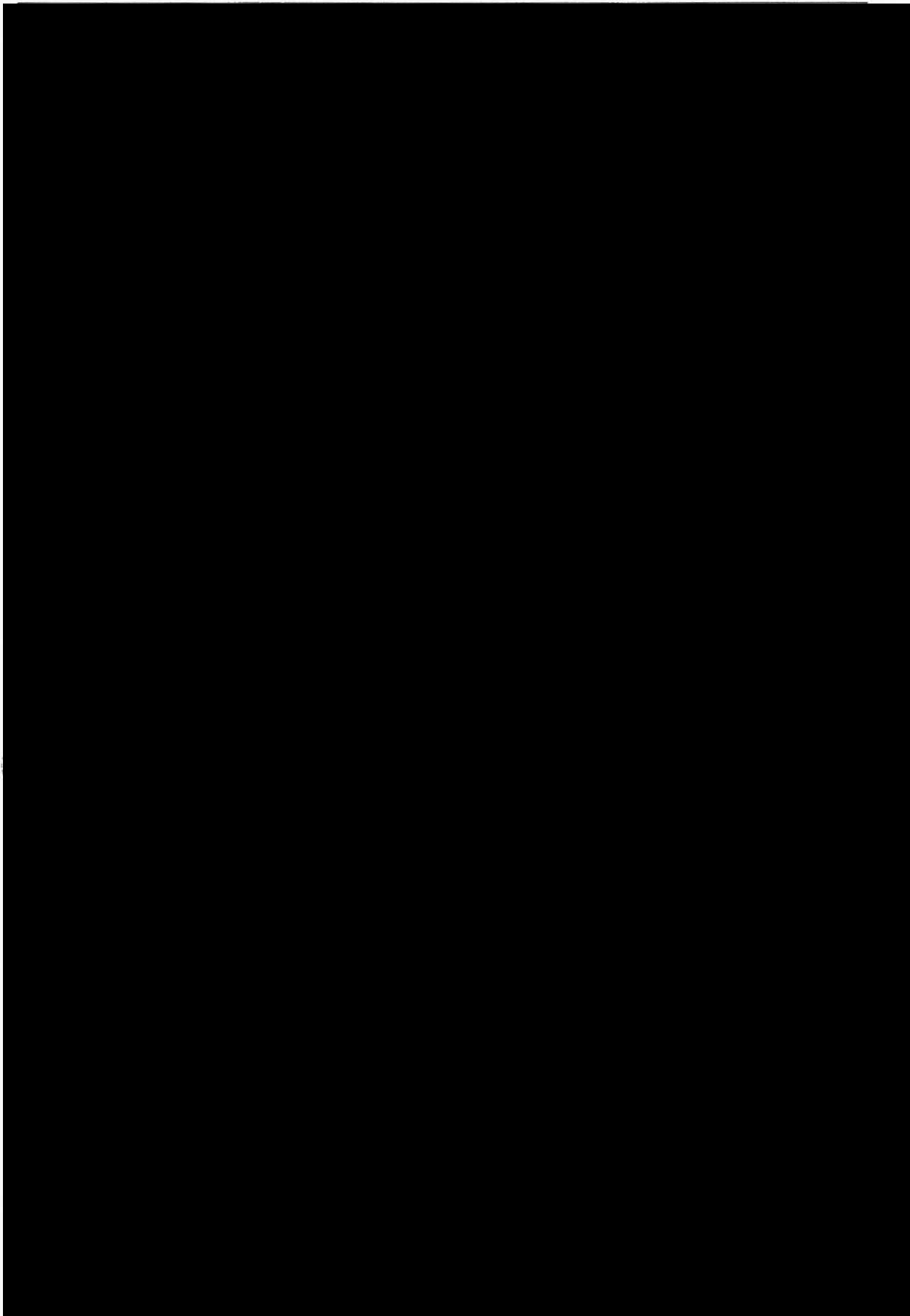
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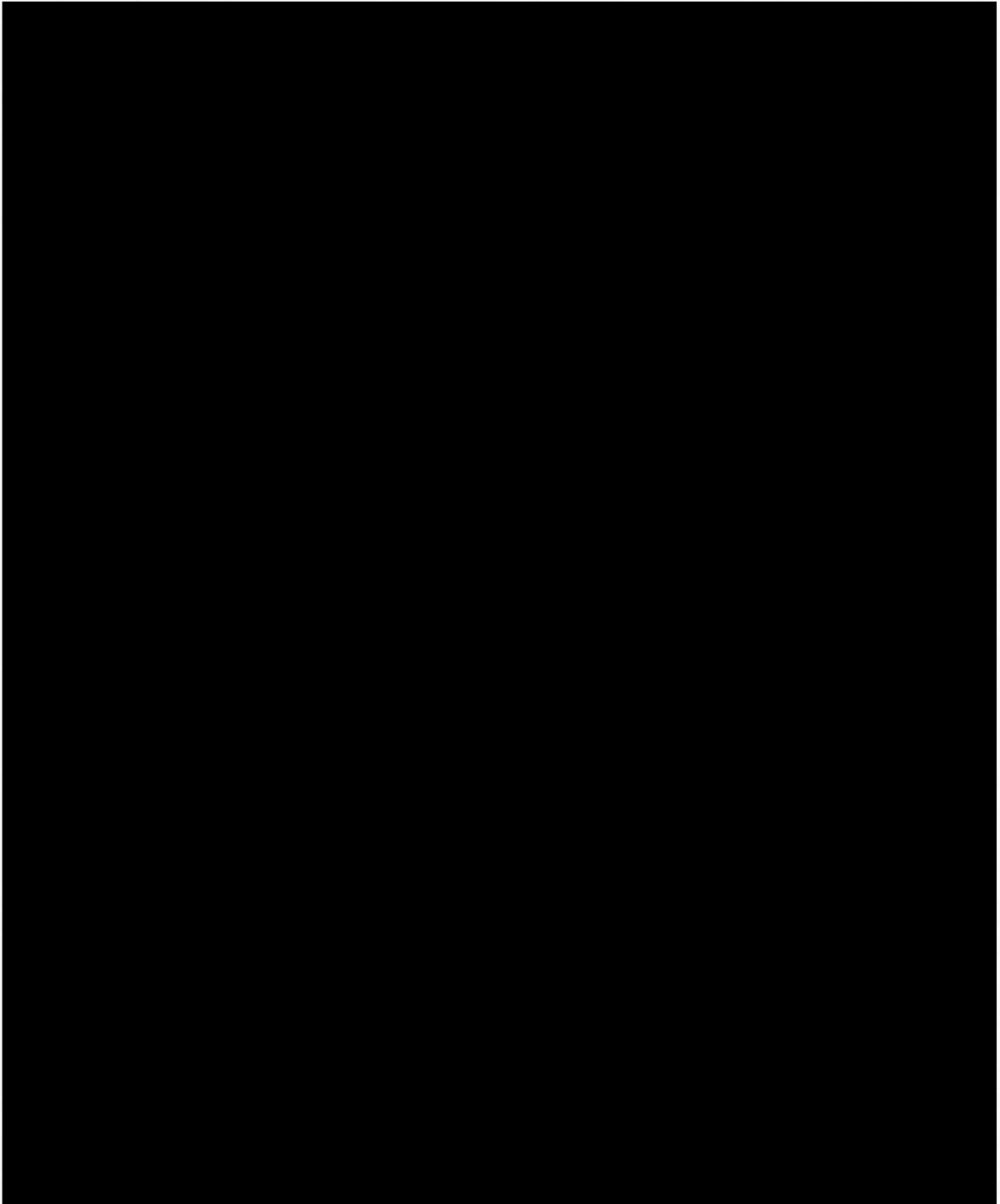
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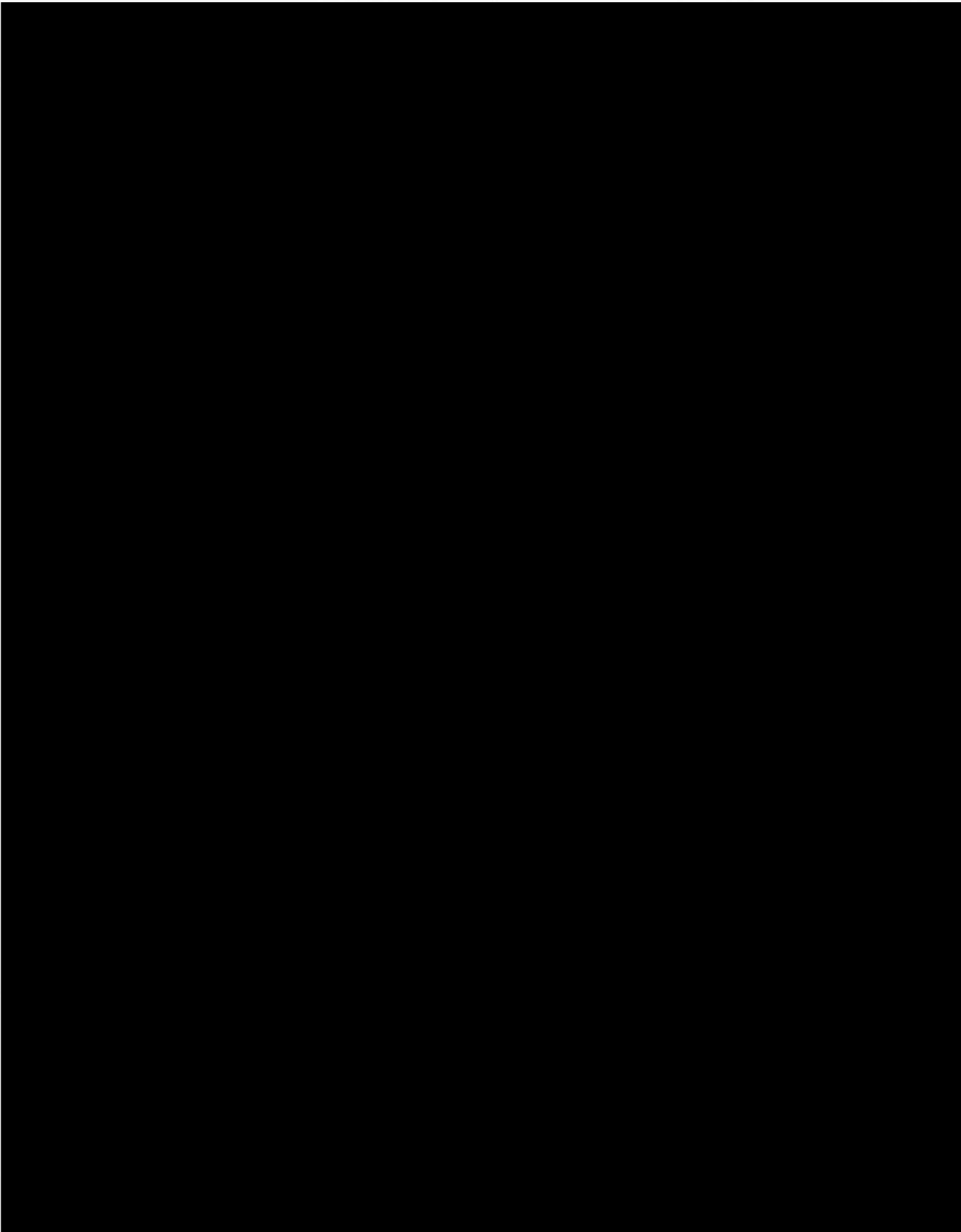


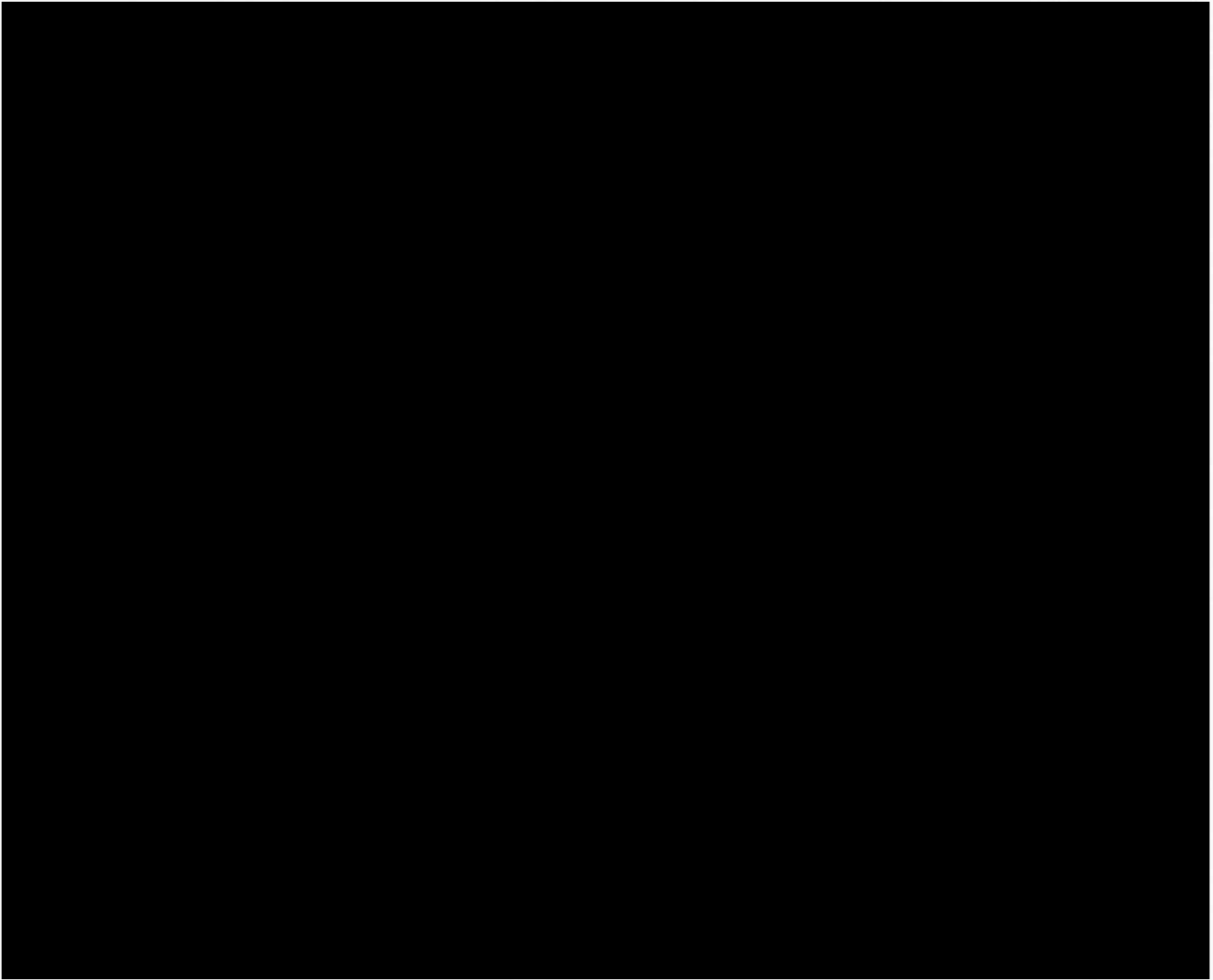
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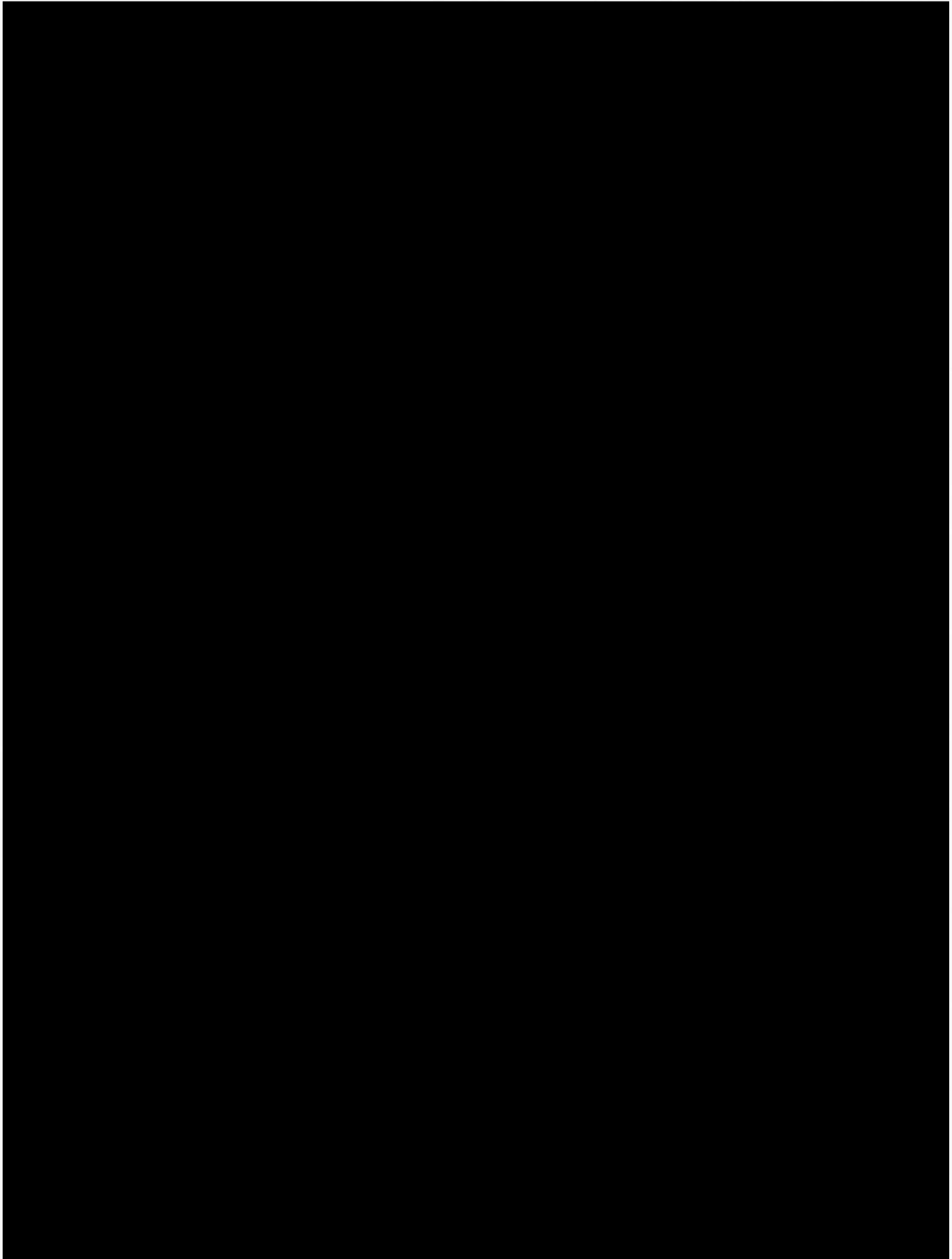


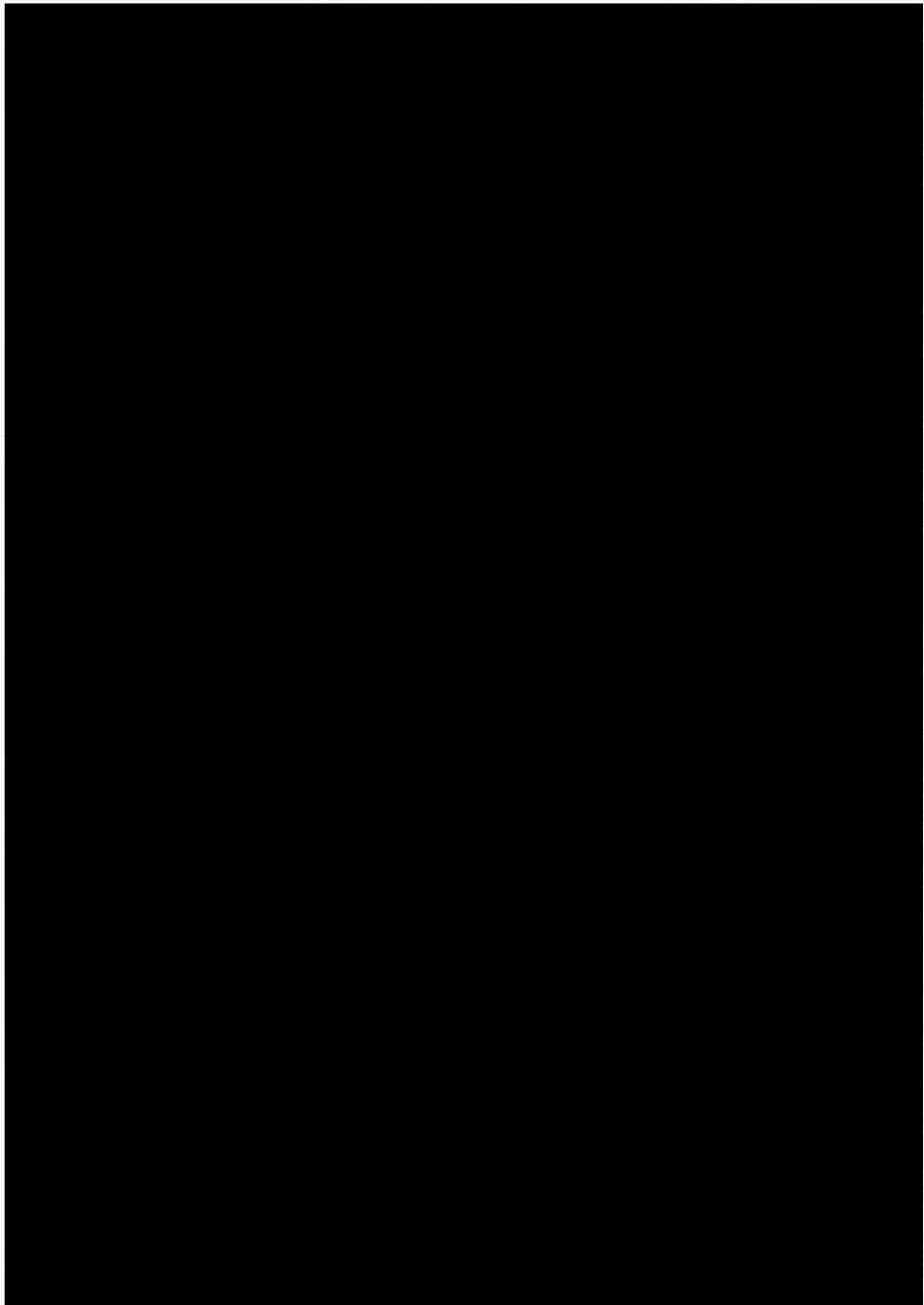


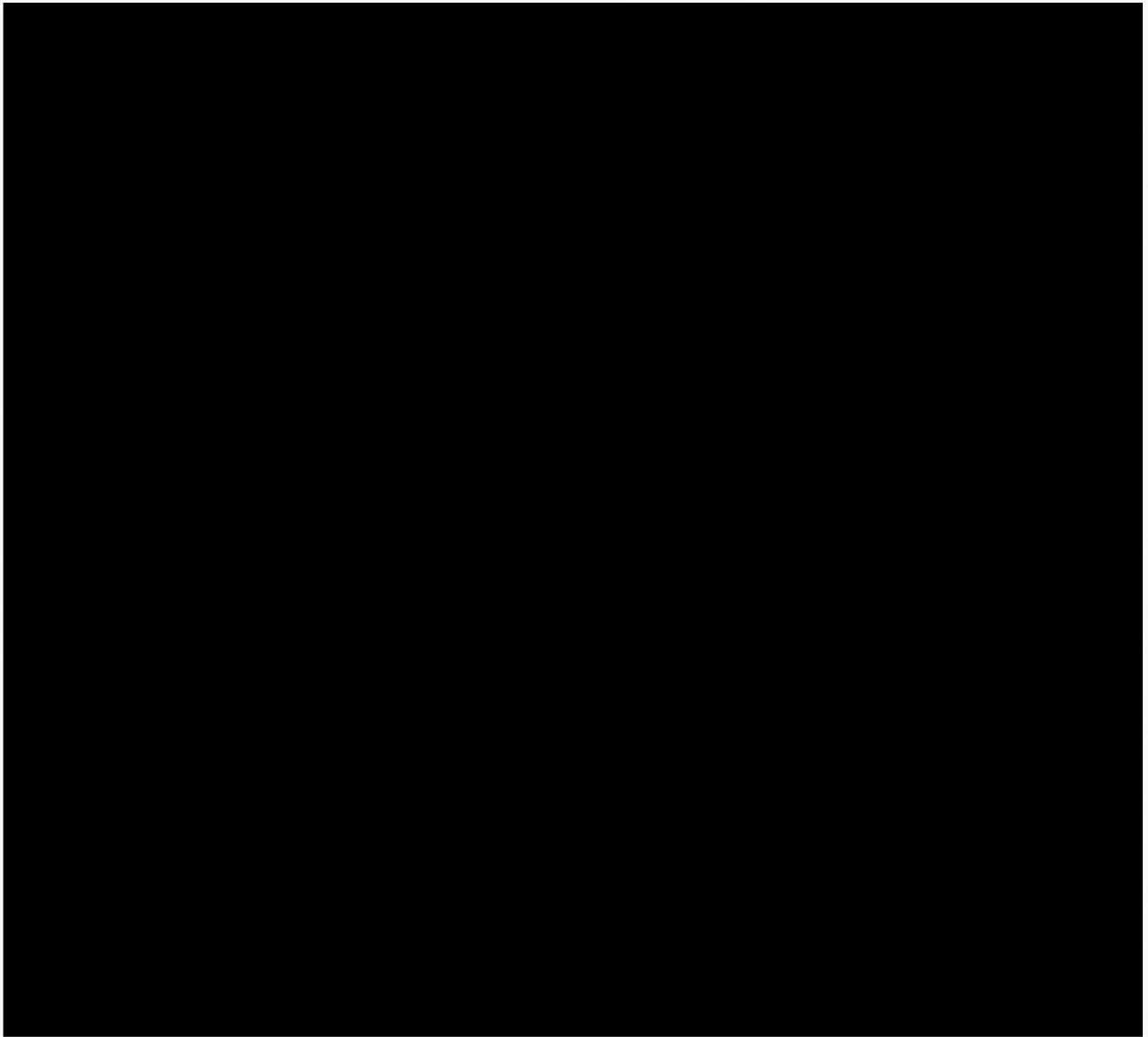


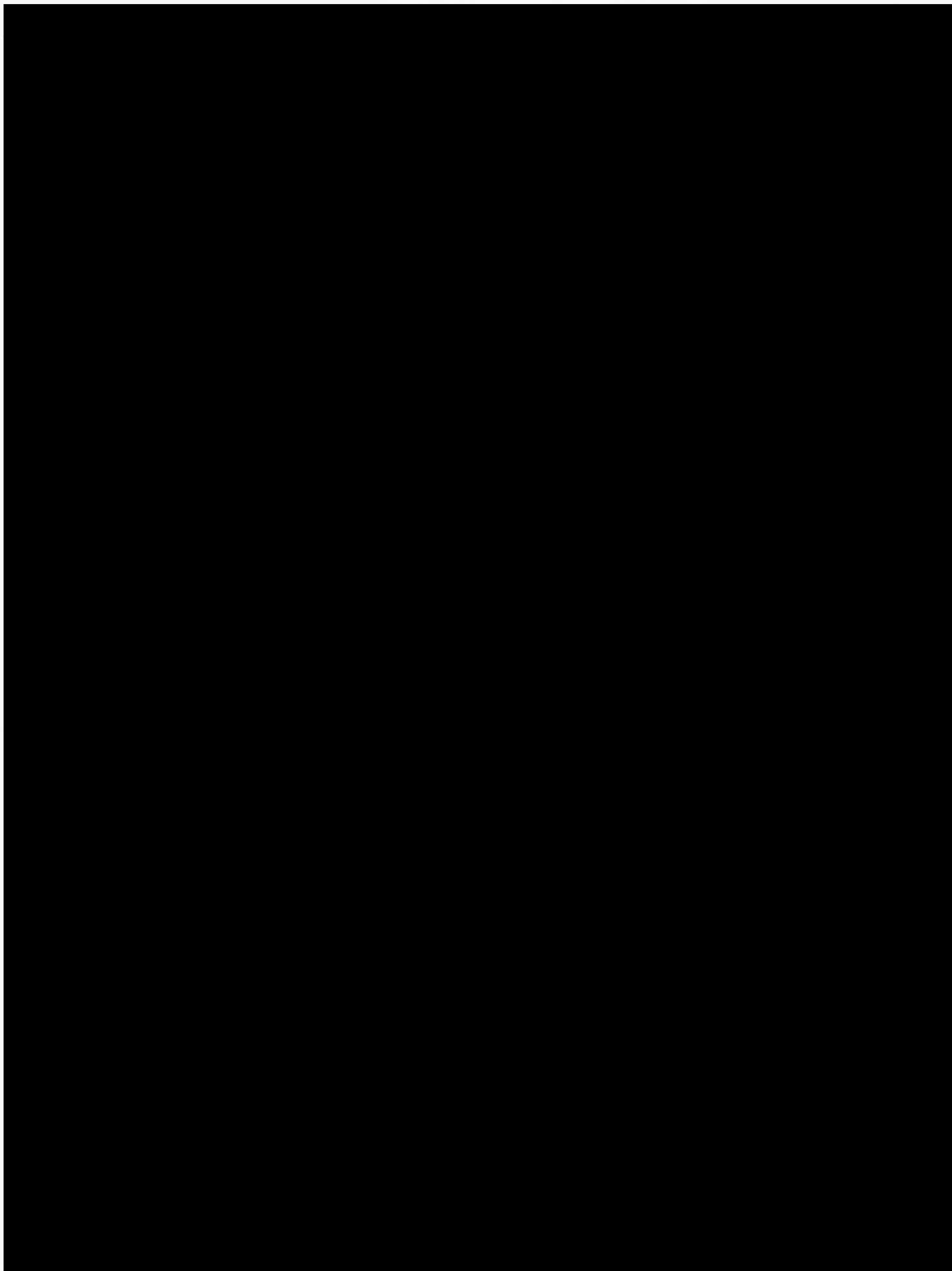


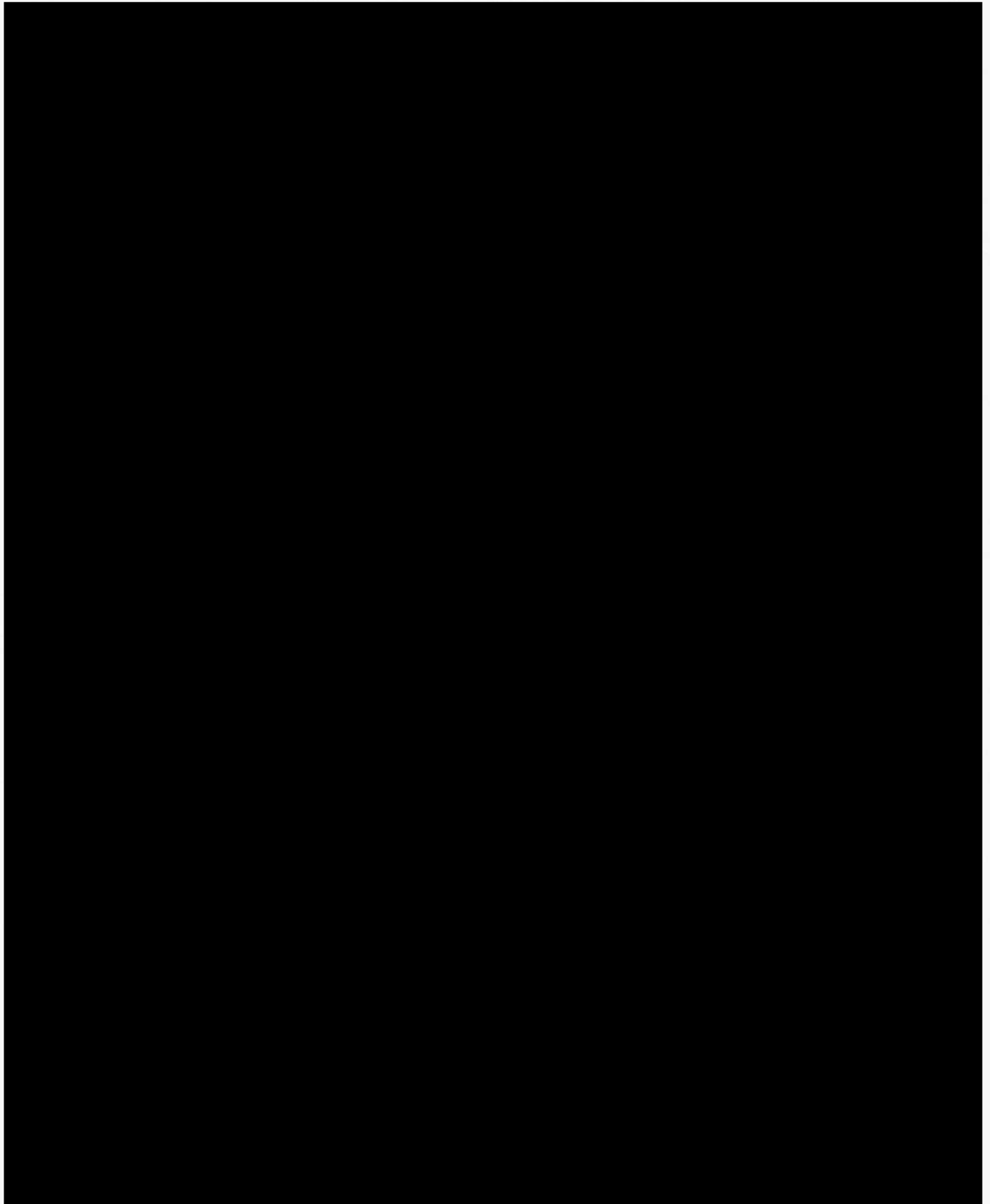


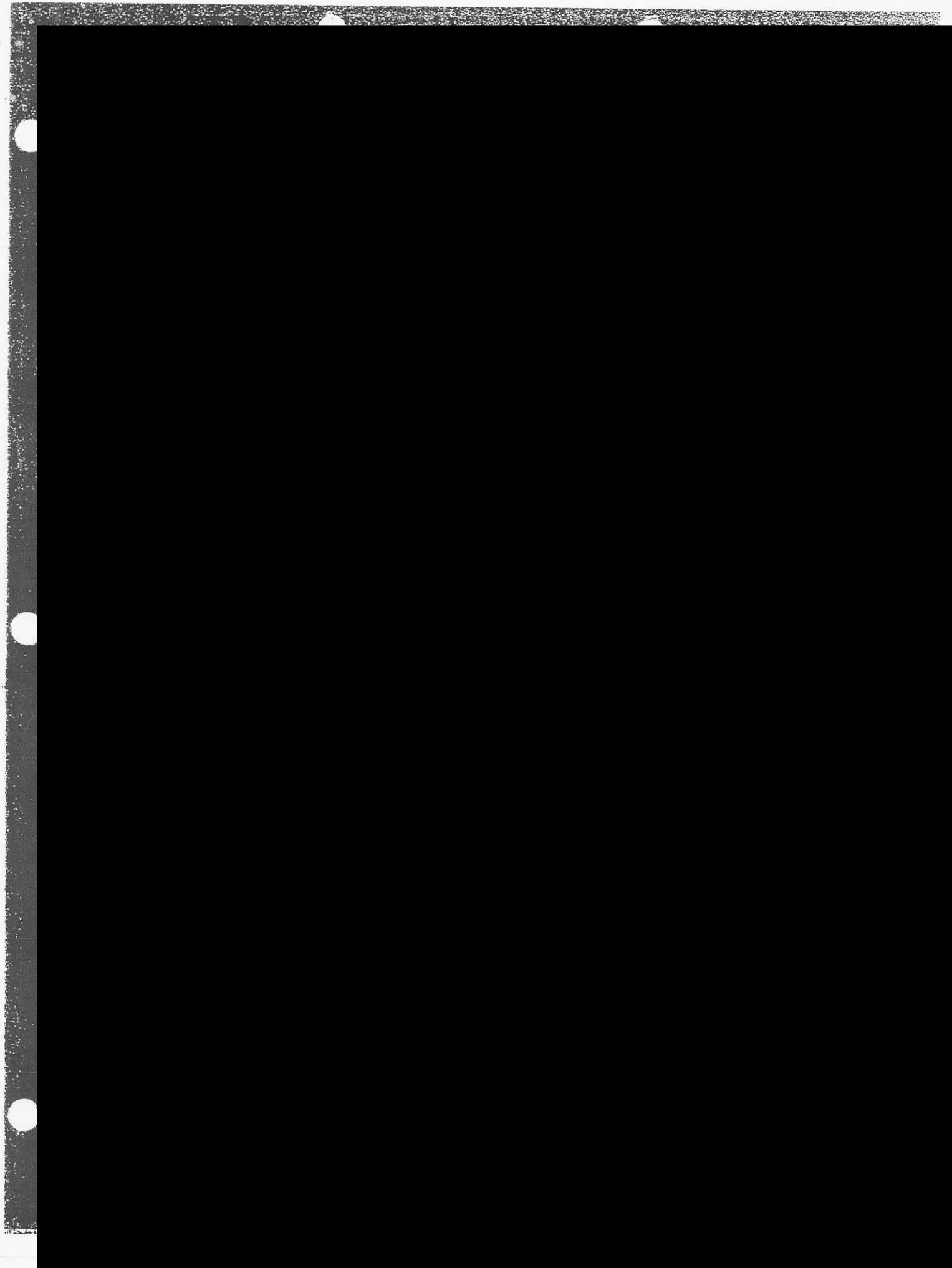


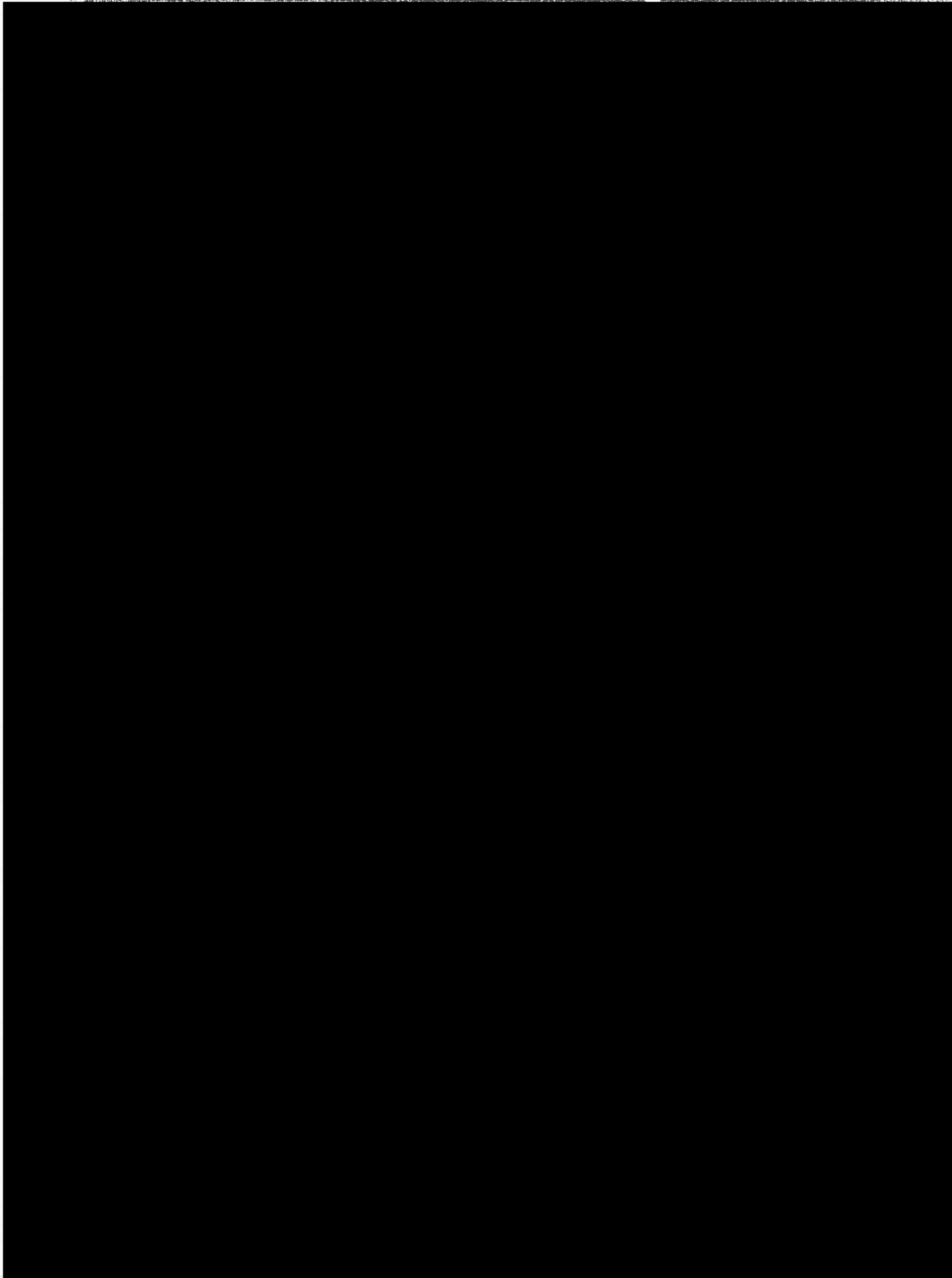


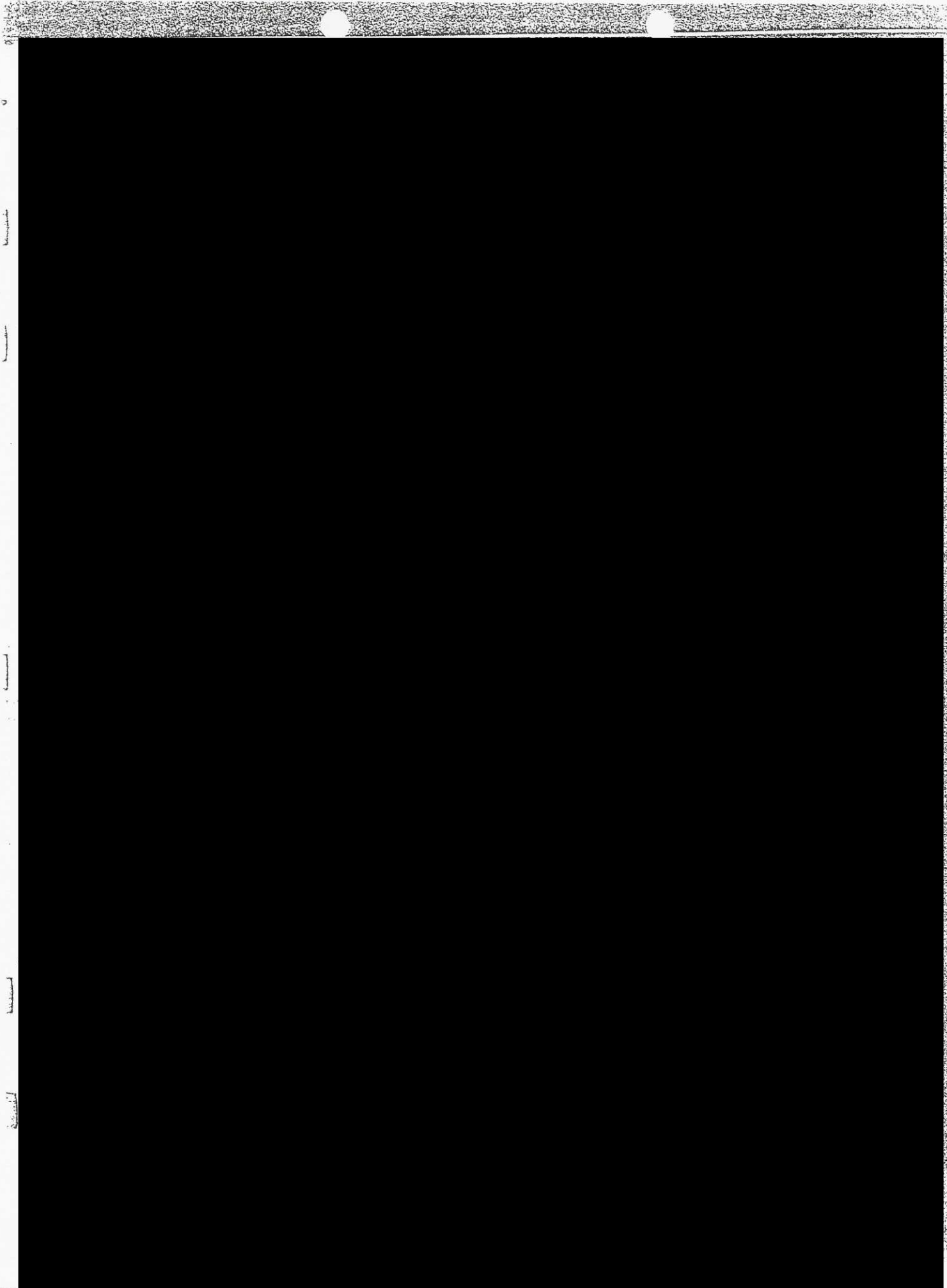






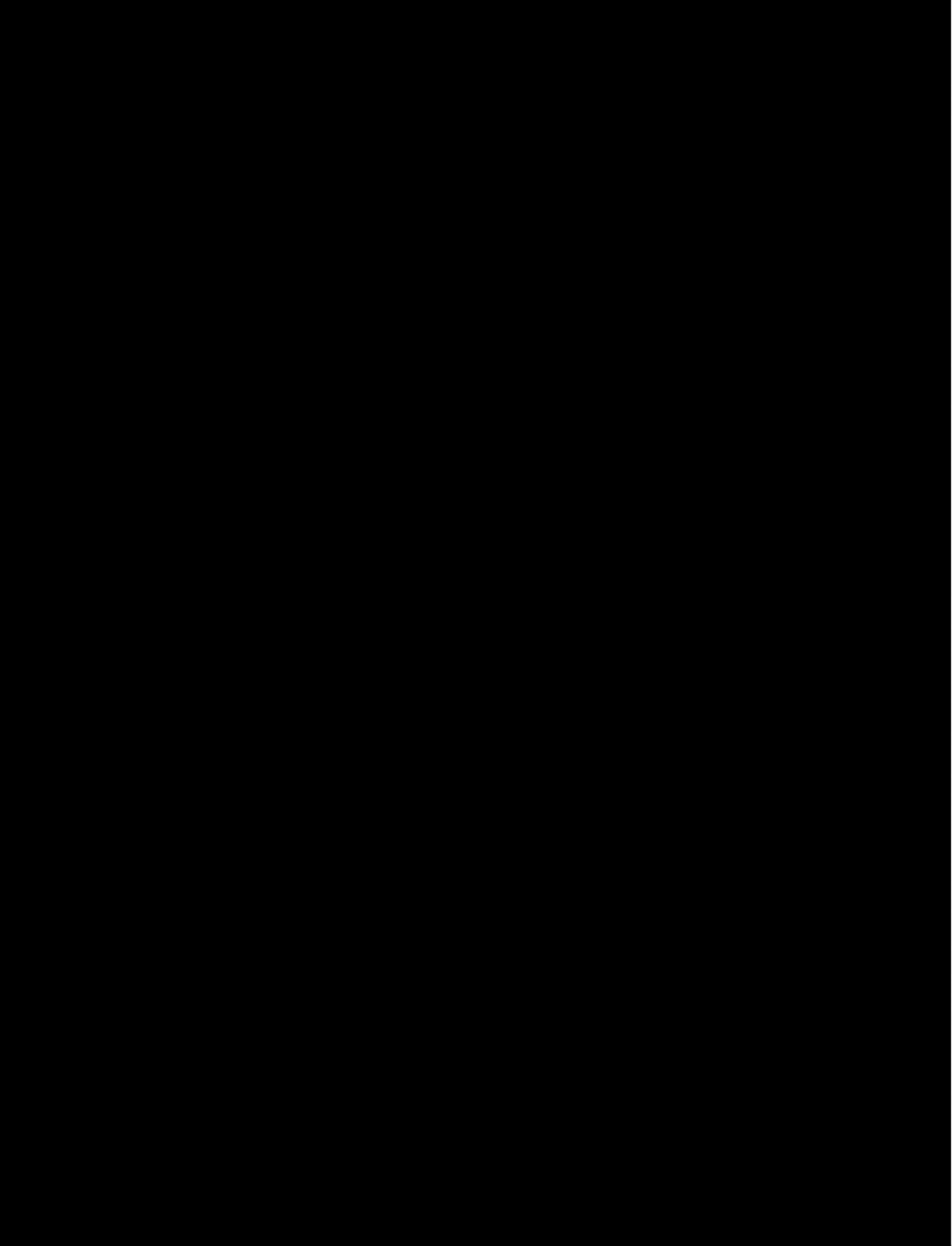


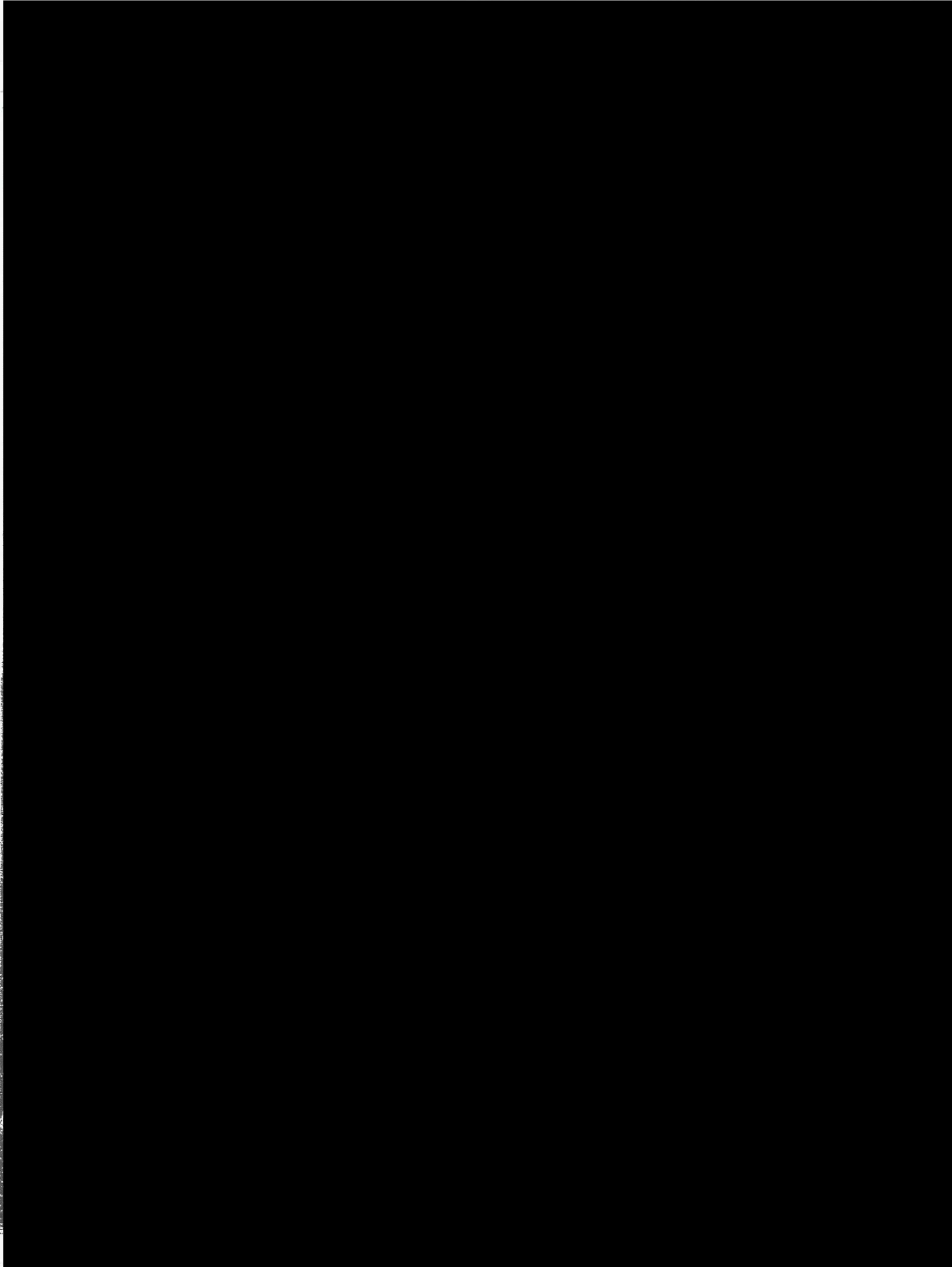






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THE KING'S MAHELE:
THE AWARDEES AND THEIR LANDS
Pt. 2

Compiled by Dorothy B. Barrère

Kameeiamoku^w
= Kameknehi Kuli

(^KKeopuka^w lanu^w)
(^wKeo hohiwa^w) - (Aikana^K = AuKai^w) - (KeKa^K = Kailaa^w) - ^KMaikai^K

THE KING'S MAHELE: THE AWARDEES AND THEIR LANDS

Compiled by Dorothy B. Barrère

General References

Mahele Book (and copy of) in State Archives of Hawaii, showing the individual division of lands between Kamehemeha III and his Chiefs and Konohiki. Page numbers of original and copy are cited. There are 252 names listed.

Indices. *Indices of Awards made by the Board of Commissioners to Quiet Land Titles in the Hawaiian Islands.* 1929. Territorial Office Building, Honolulu. Star Bulletin Press.

Index of Grants. *Index of all Grants and Patents Land Sales. In six parts and two supplements.* 1916. Honolulu: Paradise of the Pacific Print. An index of all fee simple title grants [Royal Patent Grants] issued from September 3, 1846 to and including February 21, 1916 (Numbers 1 to 6526).

Numerical Index. "Numerical Index of Awards" or "...of Patents" in *Indices of Awards...*, 1929, pp. 855-1382; 1383-1688.

Greer Map. Richard A. Greer. 1986. Map: *Original Land Awards and Grants in Honolulu.* Drawn on the Theophilus Metcalf Map of 1847 and showing old street names found in early land documents.

Records of the Board of Commissioners to Quiet Land Titles (a.k.a. Land Commission/Land Board), indexed by claim number in the *Index of Land Commission Patents (Records) (Including Index of Foreign and Native Testimonies)*. Microfilms in State Archives of Hawaii, Bishop Museum, UH-Manoa and UH-Hilo.

Abbreviations

By convention, land records are cited by page and volume number and the abbreviations **FR**, **FT**, **NR**, **NT**.

FR = Foreign Register: claims recorded in the English language

FT = Foreign Testimony: testimonies of witnesses recorded in English. As with the Foreign Register many, if not most, were on-the-spot translations of claims and testimonies given in the Hawaiian language.

NR = Native Register: claims recorded in Hawaiian; translations (mainly by Frances Frazier) are part of the microfilmed land records.

NT = Native Testimony: testimonies of witnesses recorded in Hawaiian; translations (mainly by Sarah Nakoa) are part of the microfilmed land records.

LCA Land Commission Award. Certificate of award issued by the Land Commission upon confirmation of a claim, and conferring a title "less than allodial" (free from the tenurial rights of a feudal overlord). Generally, the LCA bore the same number as the claim. However, a number of the claims marked "Not awarded" in the "Numerical Index of Awards" were awarded under another number. Sometimes the number of a non-award was reissued to another claimant.

M.A. Mahele Award. Award issued after the dissolution of the Land Commission (March 1855); issued by the Minister of the Interior to a chief or konohiki who had not yet obtained an award on land(s) recorded in the Mahele Book as quitclaimed by the King.

RP Royal Patent. Land patent conferring free and clear title to land awarded by the Land Commission. Issued by the Minister of the Interior upon survey of the land and payment of commutation to the Government. In effect, a quitclaim by the Government for its interest in the land awarded.

R.P.G. Royal Patent Grant. Land patent conferring fee simple title to a Government land. This was an outright purchase of Government land, and not a commutation of the Government's interest in a land.

An R.P.G. was also issued when a claimant bought a fee simple patent to both the 1/2 of the land he had been awarded and the 1/2 he had relinquished. In that case, he was buying out the government's 1/3 interest in his 1/2 of the land (his commutation fee), and also the government's 1/2 share of the divided ahupua'a or 'ili. The matter was handled through the Privy Council, who instructed the Minister of the Interior to grant the patent to the applicant. The claim was then not adjudicated by the Land Board, and the transaction was recorded as a Royal Patent Grant (R.P.G.) (e.g., R.P.G. #1141 David Malo).

Abbreviation "K/A" signifies "Konohiki Awardee," that is, all the awardees (ali'i and konohiki) whose names appear in the Mahele Book.

Caption number "159" refers to biographical notes.

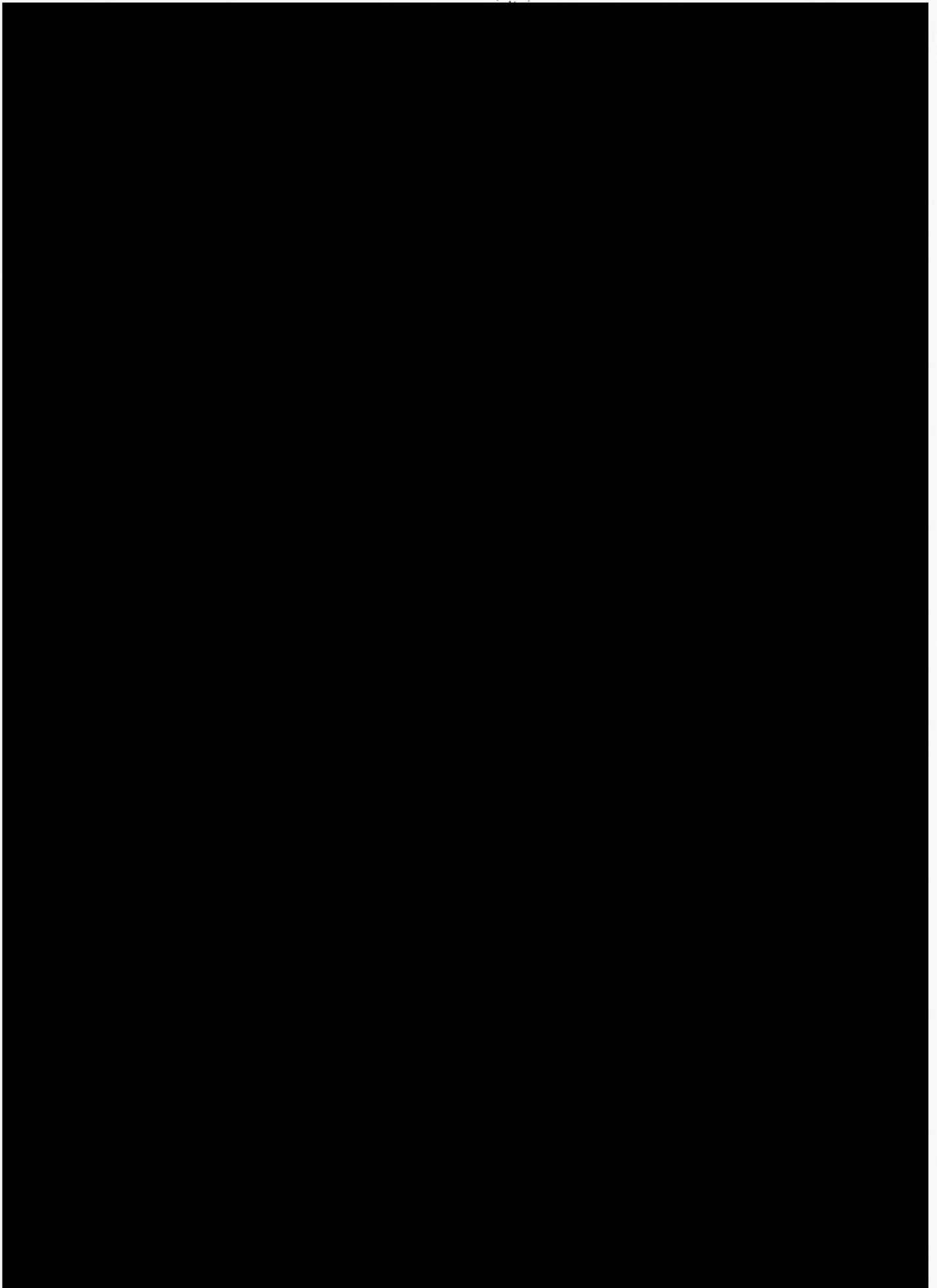
Caption number "601" refers to genealogical records cited as:

AH = State of Hawaii Archives genealogy books;

BM = Bernice P. Bishop Museum genealogy books;

MKP = M.K. Pukui Genealogy Book (compiled mainly from above sources; copies in Latter Day Saints genealogical library, Honolulu, and personal possession of compiler).

w., (w) designates "wahine" (female); unmarked names are male.





MOOKUAUHAU ALII

Na Iwikuamoo o Hawaii Nei
Mai Kahiko Loa

Maanei, aole he mea hewa ke hookomoia kahi i hoea mai ai o Kaahumanu me kona mau muli mai, oiai, o kahi o lakou ke kupunawahine o na Kamehameha IV. me V., a pela me Lunalilo.

[Excerpts]

Here it would not be in error to allow insertion at the place of appearance of Kaahumanu and her younger siblings since one of them is the grandmother of Kamehameha IV and V and also Lunalilo.

1. Kekaulike, Moi o Maui, noho ia Haalou w, loaa o Kekuamanoha k a me Namahana w.

2. Kekuamanoha noho ia Kamakahukilani w, loaa o (1) Kalaimoku k, (2) Boki k, a me (3) Wahineopio, o Kahakuhaakoi w kekahi inoa.

3. Namahana w noho ia Keeaumokupapaiaheahe k, loaa o (1) Kaahumanu w, (2) Kaheiheimalie w, (3) Keeaumoku opio k, (4) Kekuaipiia w, a me (5) Kuakini k.

MA KA AOAO O NA MAKUAKANE

4. Lonoikahaupu k noho ia Kalanikauleleiaiwi w, loaa o Keawepoepoe k

5. Keawepoepoe k noho ia Kumaiku w, loaa o Keeaumokupapaiaheahe k me Alapai k.

6. Keeaumokupapaiaheahe k noho ia Namahana w, loaa o (1) Kaahumanu w, hanaui i ka 1768, (2) Kaheiheimalie w, (3) Keeaumoku k, o Kiaaina Cox kekahi inoa, (4) Kekuaipiia w, (5) Kuakini k, o Kiaaina Adamu kekahi inoa.

KO KA MOI KALAKAUA MAI IA KUMULIPO MAI

Mai ia Kumulipo a ia Lailai, he 9 hanauna; mai ia Lailai a ia Papio, he 400 hanauna; mai ia Papio a ia Puanue, 420 hanauna; mai ia Puanue a ia Opaikalani, 84 hanauna; mai ia Opaikalani a ia Kumuhonua, 67 hanauna; mai ia Kumuhonua a ia Wakea 31 hanauna;

mai ia Wakea a ia Hanalaaiki, 43 hanauna; mai ia Hanalaaiki a ia I, 24 hanauna - KA NUHOU HAWAII, Dekemaba 23, 1873.

That which pertains to Kalakaua and his descent from the Kumulipo

From Kumulipo to Lailai, nine generations; from Lailai to Papio, 400 generations; from Papio to Puanue, 420 generations; from Puanue to Opaikalani 84 generations; from Opaikalani to Kumuhonua, 67 generations; from Kumuhonua to Wakea, 31 generations; from Wakea to Hanalaaiki, 43 generations; from Hanalaaiki to I, 24 generations - KA NUHOU HAWAII, December 23, 1873.

AOAO O KA MAKUAKANE

1. Lonoikahaupu k noho ia Kalanikauleleiaiwi w, loa o Keawepoepoe k.
2. Keawepoepoe k noho ia Kanoena w, loa o Kameeiamoku k me Kamanawa k.
3. Kameeiamoku k noho ia Kamakaheikuli w, loa o Kepookalani k.
4. Kepookalani k noho ia Alapaiwahine w, loa o Kamanawa II, k
5. Kamanawa II k noho ia Kamokuiki w, loa o Kapaakea k.
6. Kapaakea k noho ia Keohokalole w, loa o David Kalakaua, Lydia Liliuokalani, Miriam Likelike a me W. P. Leleiohoku.

AOAO O KA MAKUAHINE

7. Umi-a-Liloa k noho ia Piikea w, loa o Kumalae k.
8. Kumalae k noho ia Kunuunui puawalau w, loa o Makua k.
9. Makua k noho ia Kapoholemai w, loa o I k.
10. I k noho ia Kuwalu w, loa o Ahu-a-I k.
11. O Ahu-a-I k noho ia Kaouiolani w, loa o Kapaihi-a-Ahu k me Kapaihi-a-Ahu w.
12. Kapaihi-a-Ahu k noho ia Umiulaakaahumanu w, loa o Heulu k.
13. Heulu k noho ia Ikuaana w, loa o Keaweheulu k.
14. Keaweheulu k noho ia Ululani w, loa o Keohohiwa, w.
15. Kepookalani k noho ia Keohohiwa w, loa o Aikanaka k.

MOOKUAUHAU Genealogical Succession

Ke Kuauhau no na Kupuna kahiko loa mai o Hawaii nei, a hiki mai ia Wakea. Mai ia Wakea mai a hiki mai i keia manawa a kakou e noho nei, i mea e maopopo ai i keia hanauna; a ia hanauna aku ia hanauna aku.

This genealogy is about the very ancient ancestors of Hawaii to Wakea, from Wakea until this time in which we live in order that today's generation understand and know this generation (1842) and all generations to come.

A. Kane/male	B. Wahine/female	C. Keiki/child
1 O Kumuhonua	O Haloiho	O Ahukai
2 O Ahukai	O Holehana	O Kapili
3 O Kapili	O Alonainai	O Kawakupua
4 O Kawakupua	O Heleaeiluna	O Kawakahiko
5 O Kawakahiko	O Kahohaia	O Kahikolupa
6 O Kahikolupa	O Lukaua	O Kahikoleikau
7 O Kahikoleikau	O Kupomakaikaelene	O Kahikoleiulu
8 O Kahikoleiulu	O Kanemakaikaelene	O Kahikoleihonua
9 O Kahikoleihonua	O Haakookeau	O Haakoakoalaulani
10 O Haakoakoalaulani	O Kaneiakoakanioe	O Kupo
11 O Kupo	O Lanikupo	O Nahaeikewa
12 O Nahaeikewa	O Hanailuna	O Keakenui
13 O Keakenui	O Laheamanu	O Kahianahinakii†
14 O Kahianahinakiiakea†	O Luanahinakiipapa	O Koluahinakii
15 O Koluahinakii	O Hanahina	O Limanahinakii
16 O Limanahinakii	O Onohinakii	O Hikuanahina
17 O Hikuanahina	O Waluanahina	O Iwahina
18 O Iwahina	O Lohanakiipapa	O Welaahilaninui
19 O Welaahilaninui	O Owe	O Kahiko
20 O Kahiko I	O Kupulanakehau	O Wakea
21 O Wakea	O Papa (a)	O Hoohokukalani (a)
	O Hoohokukalani (b)*	O Haloa (b)
22 O Haloa	O Hinamanaoluae	O Owaia
23 O Owaia	O Huhune	O Hinanalo†
24 O Hinanalo	O Haunuu	O Nanakaihili
25 O Nanakaihili	O Haulani	O Wailoa
26 O Wailoa	O Hikawaoopuaiaena	O Kio
27 O Kio	O Kamole	O Ole
28 O Ole	O Hai	O Pupue
29 O Pupue	O Kamakele	O Manaku
30 O Manaku	O Hikohaale	O Kahiko II

*Ed. note: This is a father-daughter mating producing Haloa.

†These are the same person. The spellings differ in the original newspaper listings.

A. Kane/male

31 O Kahiko II
 32 O Luanuu I
 33 O Kii

34 O Nanaulu*
 35 O Nanamea
 36 O Ulu*

37 O Nanaie
 38 O Nanailani
 39 O Waikulani
 40 O Kuheleimoana
 41 O Konohiki
 42 O Wawana
 43 O Akalana

44 O Mauiakalana
 45 O Nanamaoa
 46 O Nanakulei
 47 O Nanakaoko
 48 O Heleipawa
 49 O Hulumanailani
 50 O Aikanaka

51 O Puna†
 52 O Ua
 53 O Hema†
 54 O Kahai
 55 O Wahieloa
 56 O Laka
 57 O Luanuu I
 58 O Kamea
 59 O Pohukaina
 60 O Hua
 61 O Pau
 62 O Huanuiikalalailai

63 O Kuhelani§
 64 O Hakalanileo
 65 O Paumakua§
 66 O Haho
 67 O Palena

B. Wahine/female

O Kaea
 O Kowaamaukele
 O Hinakoula

O Ulukae
 O Puia
 O Kapunuu

O Kahaumokuleia
 O Hinakinau
 O Kekauilani
 O Mapunaiaala
 O Hikaululena
 O Hinamahuia
 O Hinakawea

O Hinakealohaia
 O Hinakapaikua
 O Kehaukuhonia
 O Kahikiokalani
 O Kookookumailani
 O Hinamaikalani
 O Hinahanaiakamalama

O Hainalau
 O Kahilina
 O Ulamakehoa
 O Hinauluohia
 O Hoolaukahiki
 O Hikawaelena
 O Kapokuleiula
 O Popomalili
 O Huahuakapalei
 O Hikimoluloleo
 O Kapohakia
 O Kapoea (a)‡
 O Molehai (b)‡
 O Lanileo
 O Hoohookalani
 O Manokalililani
 O Kauilaianapu
 O Hikawai

C. Keiki/child

O Luanuu I
 O Kii
 O Ulu (a)
 O Nanaulu (b)
 O Nanamea
 O Pehekeulu
 O Nana (a)
 O Kapulani (b)#
 O Nanaie (c)
 O Nanailani
 O Waikulani
 O Kuheleimoana
 O Konohiki
 O Wawana
 O Akalana
 O Mauimua (a)
 O Mauihope (b)
 O Mauikiiki (c)
 O Mauiakalana (d)
 O Nanamaoa
 O Nanakulei
 O Nanakaoko
 O Heleipawa
 O Hulumanailani
 O Aikanaka
 O Puna (a)
 O Hema (b)
 O Ua
 O Auanini
 O Kahai
 O Wahieloa
 O Laka
 O Luanuu I
 O Kamea
 O Pohukaina
 O Hua
 O Pau
 O Huanuiikalalailai
 O Paumakua (a)
 O Kuhelani (b)
 O Hakalanileo
 O Kana
 O Haho
 O Palena
 O Hanalaanui (a)
 O Hanalaaiki (b)

*Please observe that Ulu and Nanaulu are brothers and that Ulu is *not* the son of Nanamea and Puia.

†Please observe that Puna and Hema are brothers and that Hema is *not* the son of Ua.

‡These are both wives of Huanuiikalalailai with their issue.

§These are brothers with the same father but different mothers.

#In this book we will list three Kapulani w—the wife of Ulu, the wife of Umi, and the daughter of Umi and Kapulani.

A. Kane/male	B. Wahine/female	C. Keiki/child
68 O Hanalaai*	O Kapukapu	O Mauiloa
69 O Mauiloa	O Kauhua	O Alau
70 O Hanalaanui*	O Mahuie	O Lanakawai
71 O Lanakawai	O Kalohialiokawai	O Laau
72 O Laau	O Kukamolimolialoha	O Pili
73 O Pili	O Hinaaaauaku	O Koa
74 O Koa	O Hinaauamai	O Loe
75 O Loe	O Hinamailelii	O Kukohou
76 O Kukohou	O Hinakeuki	O Kaniuhi
77 O Kaniuhi	O Hiliamakani	O Kanipahu
78 O Kanipahu†	O Hualani (a)	O Kanaloa (a)
		O Kumuokalani (b)
		O Laaikiahualani (c)
		O Kalahumoku (d)
	O Alaikauakoko (b)	O Huanuimakanalena (a)
79 O Kanaloa‡	O Makoani	O Kalapanakuioiomoa
80 O Huanuimakanalena‡	O Kumuokalani	O Keliokapolohaina
81 O Kalahumoku‡	O Laamea	O Ikiialamea
82 O Ikiialamea	O Kalamea (a)	O Hauakalama (a)
		O Kamanawakalamea (b)
83 O Kalapanakuioiomoa	O Makeamalamaihanai	O Kahaimoeleakaika-pukupou
84 O Kahaimoeleakaika-pukupou	O Kapoakaulukailaa	O Kalaunuiohua
85 O Kalaunuiohua	O Kaheka	O Kuaiwa
86 O Kuaiwa	O Kamuleilani	O Kohoukapu (a)
		O Hukulani (b)
		O Manauea (c)
87 O Kahoukapu§	O Hukulani (a)§	O Makalae (a)
	O Laakapu (b)	O Kauholanuimahu (b)
88 O Makalae	O Halolena	O Ikiahalolena
	O Kalanamowaiku	O Kaueliamakalae
89 O Kauholanuimahu	O Neula	O Kihanuilulumoku
90 O Kihanuilulumoku	O Waoialea	O Liloa
91 O Liloa	O Pinea I (a)	O Hakau (a)#
	O Akahiakuleana (b)	O Umi (a)
92 O Hakau	O Kukukalaniapae	O Pinea II**
93 O Keanomeha	O Pinea II**	O Hakaualalapuakea
94 O Umi#	O Ohenahena (a)	O Kamolanuiaumi (a)
	O Kulamea (b)	O Kapunanahuanuiaumi (a)
	O Makaalua (c)	O Nohoaumi (a)
	O Kapulani (d)#	O Keliokaloa (a)

*These are brothers but only the Hanalaanui line is kept here.

†Kanipahu had two wives and five offspring.

‡These are half-brothers with the same father but different mothers.

§This is a pi'o or brother-sister marriage.

||These are half-brothers.

#Fornander says that Liloa and Pinea also had a daughter Kapukini (sometimes called Kapulani) who later married her half-brother Umi.

**Please note that this is a female rather than a male succession.

A. Kane/male

B. Wahine/female

C. Keiki/child

		O Keawenuiaumi (b) • 17 th g.g.
		O Kapulani (c)
		O Aihakoko (a)
		O Kumalae (b)
		O Akahiilikapu (a)
		O Kameakauo (a)
		O Keliakauo (b)
		O Kailiokiha
		O Makua
		O Kukailani (a)
		O Kaohukiokalani (a)
		O Hoikahu (a)
		O Aukapu (b)
		O Koihalawai (a)
		O Keliiohiohi (b)
		O Kapohelemāi (a)
		O Iliilikikuahine (a)
		O Kanaloakuaana (a)
		O Umiokalani (a)
		O Kaikilani (a)
		O Makakaulii (b)
		O Keliokalani (a)
		O Keakealanikane (b)
		O Kalanioumi (c)
		O Iwikauikaua (a)
		O Kapukini (a)
		O Keawenuihookapulani (b)
		O Uminuikukailani (c)
		O Pueopokii (d)
		O Keakamahana
		O Keakealani (a)
		O Kaneikauaiwilani (a)
		O Kamakehauoku (a)
		O Kanaloakapulehu (a)
		O Kapulehuaihele (a)
		O Kalanikauleleiaiwi •
		O Keawe
		O Kalaninuiaimamao (a)
		O Keeaumoku (a)
		O Kekela (b)
		O Kekaulike (a)
95 O Kapunanahuanui- aumi*	O Piikea (e)	
96 O Nohoaumi*	O Mokuahualeiaka (f)	
97 O Kumalae*	O Kauo	
98 O Keliokaloa	O Kauoliuli	
	O Kunuunuunui puwalaau	
	O Makuwahineopalaka (a)	
	O Heluanuu (b)	
	O Hikaalani (c)	
99 O Kahakumakaliua	O Akahiilikapu†	
100 O Keawenuiaumi‡	O Kamolanuiaumi (a)	
	O Hakaualalapuakea (b)	
	O Koihalawai (c)	
	O Hoopiliāhae (d)	
101 O Kukailani	O Kaohukiokalani	
102 O Kanaloakuaana	O Kaikilani	
103 O Makakaulii	O Kapukamola (a)	
	O Kaakauauwao (b)	
104 O Keakealanikane§	O Keliokalani§	
105 O Iwikauikaua	O Keakamahana (a)	
	O Kauakahikuaanaukane (b)	
	O Kapukini (c)	
106 O Uminuikukailani#	O Kalanioumi (a) #	
	O Ihele (b)	
107 O Kaneikauaiwilani**	O Keakealani**	
108 O Kanaloakapulehu	O Keakealani††	
109 O Keawe	O Lonomaaikanaka (a)	
	O Kalanikauleleiaiwi (b)	
	O Kauhiokeka (c)	

*These are hiapo successions, i.e. the succession went from the first son of the first wife to the first son of the second wife and so on down. See also lines 78, 79, 80, and 81 relating to the Kanipahu succession.

†Please note that this is a female succession.

‡Note that this is also a hiapo succession but now to the second son of the fourth wife.

§Note the pi'o or full brother, full sister marriage.

||Note the naha, or half-brother, half-sister marriage.

#Note the nephew-aunt marriage.

**Please note the naha marriage between half-brother and half-sister.

††Note the first-cousin marriage.

A. Kane/male

- 110 O Lonoikahaupu
111 O Kalaninuuiamamao

112 O Keeaumoku

113 O Haae
114 O Kalaninuieiwakamoku
115 O Kiwalao
116 O Kalanikupuapaikalani

117 O Kamehameha

B. Wahine/female

- O Kalanikauleleiaiwi
O Kamakaimoku
O Kekaulike
O Kamakaimoku

O Kekela
O Kalola
O Kekuiapoiva
O Kekuiapoiva

O Kalanikauikaalaneo

C. Keiki/child

- O Keawepoepoe
O Kalaninuieiwakamoku
O Keawemauhili
O Kalaninuikupuapaikalani
ninui
O Kekuiapoiva
O Kiwalao
O Kalanikauikaalaneo
O Kamehameha
O Kepookalani
O Liholiho
O Kauikeaouli
O Nahienaena

HAWAI'I ADMINISTRATIVE RULES TITLE 13
DEPARTMENT OF LAND AND NATURAL RESOURCES
SUBTITLE 13
HISTORIC PRESERVATION DIVISION
CHAPTER 300
RULES OF PRACTICE AND PROCEDURE RELATING TO BURIAL SITES AND HUMAN REMAINS

§13-300-31

Burial site identification; ethnicity evaluation. (a) A burial site may be identified by oral or written testimony in the following manner:

- (1) The council or the department where appropriate shall evaluate the testimony presented;
- (2) To the best of their ability, witnesses shall provide information including the location and description of a burial site;
- (3) The council shall recommend to the department whether to accept the testimony presented regarding a Native Hawaiian burial site; and
- (4) A burial site recognized by the department based on oral or written testimony shall be classified as previously identified.

§13-300-35 Recognition of lineal and cultural descendants. (a) In order to establish lineal or cultural descent to human skeletal remains, a person shall submit a claim to the department together with any of the following information:

- (1) The name of the deceased individual;
- (2) Family genealogy;
- (3) Birth certificates;
- (4) Death certificates;
- (5) Obituaries;
- (6) Marriage certificates;
- (7) Probate records;
- (8) Church records;
- (9) Census records;
- (10) Tax records;
- (11) Land conveyance documents including, but not limited to, deeds and land commission awards;
- (12) Oral family history; or
- (13) Any other applicable information or records that help establish a lineal connection between the claimant and the human skeletal remains.

ACT 171, SB1166 SD2 HD2, 06/30/2015
"5711-1108 Abuse of a corpse."

SECTION 1. The purpose of this Act is to amend the penal code to support the preparation and burial of a corpse consistent with traditional Hawaiian cultural customs and practices.

SECTION 2. Section 711-1108, Hawaii Revised Statutes, is amended to read as follows:

(1) A person commits the offense of abuse of a corpse if, except as authorized by law, the person treats a human corpse in a way that the person knows would outrage ordinary family sensibilities.

(2) The preparation of a corpse for burial or cremation in a manner consistent with 'traditional' Hawaiian cultural customs and practices shall not be a violation of this section.

(3) The **burial** or cremation of a corpse prepared consistent with traditional Hawaiian cultural customs and practices shall not be a violation of this section.

DIVISION 1. GOVERNMENT

TITLE 1. GENERAL PROVISIONS

6E. Historic Preservation

HI Rev Stat § 6E-72

Taking, appropriation, excavation, injury, destruction, or alteration of a burial site; penalty. (a) A person commits the offense of taking, appropriation, excavation, injury, destruction, or alteration of a burial site if the person knowingly:

(1) Takes, appropriates, excavates, injures, destroys, or alters any burial site or the contents thereof, located on private land or land owned or controlled by the State or any of its political subdivisions, except as permitted by the department; or

(2) Takes, appropriates, excavates, injures, destroys, or alters any burial site or the contents thereof during the course of land development or land alteration activities to which section 6E-42 applies, without obtaining the required approval.

(b) Taking, appropriation, excavation, injury, destruction, or alteration of a burial site is a misdemeanor for which a fine not to exceed \$25,000 may be imposed, in addition to any other penalty authorized by chapter 706 for a misdemeanor.

(c) Each day of a continued violation of this section shall constitute a distinct and separate offense. [L 2005, c 128, pt of §1]

<http://law.justia.com/codes/hawaii/2011/division1/title1/chapter6e/6e-72/>

http://www.capitol.hawaii.gov/hrscurrent/Vol01_Ch0001-0042F/HRS0006E/HRS_0006E-0072.htm

THE CONSTITUTION OF THE STATE OF HAWAII

ARTICLE XII

Section 7.

The State reaffirms and shall protect all rights, customarily and traditionally exercised for subsistence, cultural and religious purposes and possessed by ahupua'a tenants who are descendants of native Hawaiians who inhabited the

Hawaiian Islands prior to 1778, subject to the right of the State to regulate such rights. [Add Const Con 1978 and election Nov 7, 1978]

<http://lrbhawaii.org/con/conart12.html>

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References available upon request

BOARD OF LAND AND NATURAL RESOURCES

STATE OF HAWAII

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BLNR Contested Case HA-16-02
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